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Teaching Teen-Agers
More Effectively

Dennis and Mary Lou Savage

Juke Box Ignored—
for Theology!

Ted Clark

What Have You Done
with Johnny?

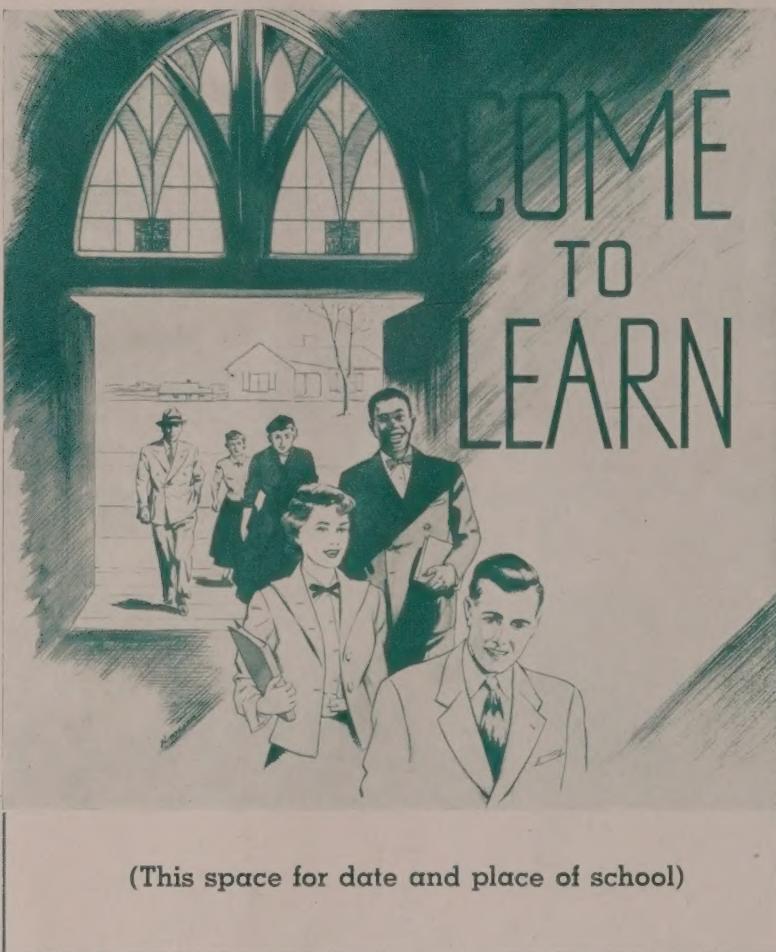
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VOLUME 29, No. 10

International Journal OF RELIGIOUS EDUCATION

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THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

is an official publication of the Division of Christian Education, National Council of the Churches of Christ in the United States of America.

Editorial, Circulation and Advertising Offices, 79 E. Adams, Chicago 3, Ill.

SUBSCRIPTION RATES

One year, \$3.00 Two years, \$5.00
Three years, \$7.00 Five years, \$10.00
Three or more copies in one order to separate addresses, each \$2.75

Clubs of five or more copies to one address, \$2.50 each. Same rates to foreign countries.

Single Copies

1 - 9 copies	30c each
10-19 copies	25c each
20-99 copies	20c each
100 or more	17c each

For \$13.00 a year, Literature Associates receive the *International Journal*, the Council's *Yearbook*, and a copy of each publication printed by the Commission on General Christian Education during that year.

Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the Division of Christian Education except as they state official actions of the Division. Contents of previous issues of the *International Journal of Religious Education* are given in the *Education Index* in your public library.

PUBLISHED MONTHLY EXCEPT DURING JULY AND AUGUST WHEN PUBLISHED BI-MONTHLY. Entered as second class matter, December 8, 1948, at the post office at Chicago, Illinois, under the Act of March 3, 1879, with additional entry at the post office, Omaha, Nebraska. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1923, embodied in paragraph 4, Section 538, P. L. & R., authorized January 7, 1943. Copyright 1953, Division of Christian Education, National Council of the Churches of Christ in the U. S. A.

Cover Picture

Photograph by Bloom from *Monkmeyer*

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The June Spotlight on Youth

An Editorial

JUNE brings the romance and beauty of commencement and marriage, and it brings young people into the center of sentiment and of concern. It also brings young people face to face with the making of decisions for a lifetime, the fulfillment of decisions already made under the illumination of love, and the yielding to decisions made for them and beyond their control. June is a month when the interest of the church in its young people must go beyond sentiment to become an active and responsible concern.

Many of these young graduates of our schools and colleges will leave home to enter careers in labor, business or profession. Many will be summoned to military service. Some will take solemn vows of marriage. All of these actions involve decisions and personal adjustments in which judgment is in delicate balance and when insights are insufficient to remove all the risk of the ventures.

These are experiences in which young people need from the church more than its blessing as they go on their way. They present the church with a unique opportunity to follow its young people in these adventures. The church should guide, comfort, reassure, hold in fellowship and love, and interpret the implications of Christian faith for the new situations confronted.

June, to many, means military service

Mr. Joseph Dana in his article in this issue of the *Journal*, under the title, *What Have You Done With Johnny?* helps us to face this responsibility with a creative concern. Mr. Dana reports that many churches seem unaware of what they should be doing to help their young people make the transition from the comfort and security of the home community to the regimentation, loneliness and uncertainty of military life, yet hold to their Christian faith. The article will be helpful to all churches, even to those already trying to meet this responsibility. It also gives good

suggestions concerning the church's relationship to young people going into college or into vocations.

The marriage contract and the church

Marriage is a contract between a man and a woman, and between them and the church. In blessing a marriage, the church undertakes a responsibility to help make it a success. This responsibility becomes difficult for a church to fulfill when one of its fold chooses to marry a person of another faith. William H. Vastine, in his article, *Untangling Mixed Marriages*, gives good counsel in this matter. He warns of the dangers of a mixed marriage, but presents a positive approach to the church's opportunity to help make it a real success.



Mixed marriage for church and college?

June also brings our colleges prominently into our thinking and concern. Church colleges were born of a conviction that Christianity and education needed each other. The church was dependent upon the pursuit of knowledge in educational institutions as well as upon its own insights in worship. The pursuit of knowledge, on the other hand, was to be trusted only when informed by the spirit of devotion and humility gained in religion. It was that union of spirit which caused church people to found and develop church related colleges.

During the last ten to fifteen years churches and colleges have come into a new appreciation of each other. One of the manifestations of

this is to be seen in the way churches have rallied to the financial support of their related colleges. Still more generous and determined support is needed if this precious relationship is to be sustained and fruitful.

At the very time the colleges and churches are coming into a period of new effectiveness in their relationship, unfortunate and largely unwarranted suspicion is being thrown upon educational institutions. In the face of this, it is well to remember and join in the statement made by the General Assembly of the National Council of Churches at its biennial meeting in Denver, Colorado, last December 9-12, one significant paragraph of which is as follows:

"But in all education, and in culture as a whole, the interests of truth are dependent upon freedom of thought. It is only through the toleration of ideas that we can look forward to an increased apprehension of truth and to the preparation of stalwart representatives of truth. It is, in fact, good for truth to have to struggle with error. Nothing can be more fatal to truth and to the welfare of society as a whole than to try to suppress by force so-called ideological errors. The attempt to suppress freedom of thought would be a sure way to facilitate the establishment of a totalitarian form of government. Error must be met by truth in free and open encounter. The conscientious expression of ideas must not be dealt with by a dungeon, a boycott or an index, nor by arbitrary governmental action, character assassination, or the application of unjust economic and social pressures."

The increasing interest of churches in their related colleges should move along at least three lines. First, it should continue to bring about an understanding of each by the other, and encouragement of the colleges by the churches, with renewed expression of confidence in the need for church related colleges. Second, churches should keep before their young people the advantages of attending church related colleges. Young people have a right to expect guidance from their churches in this matter. Third, increased financial support of the colleges is imperative.

Virgil E. Foster

On Being a Disciple Seven Days a Week

by Edwin S. Gault Jr.

This is the second devotional article written by Yale Divinity School students. Mr. Gault is a senior at the Divinity School and is serving as minister of South Methodist Church, Middletown, Connecticut. He is a native of Philadelphia, served three years in the U. S. Navy, and served two years as Youth Counselor of First Baptist Church, Bridgeport, Connecticut.

"You shall therefore lay up these words of mine in your heart and in your soul . . . And you shall teach them to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down, and when you rise."

(Deuteronomy 11:18-19 RSV)

"Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them in every one. To each is given the manifestation of the Spirit for the common good."

(1 Corinthians 12:4-7 RSV)

I USED TO KNOW a man who signed all his letters, "yours for Jesus, seven days a week"—and he meant it. Christian faith for him was no Sunday-go-to-meeting business. It was the serious concern of his life every waking hour. And in this action he was bearing witness to a phase of Christian discipleship which is frequently lost sight of in the rush and complexity of our common life: a man serves God in his daily work.

This is no new theme in the history of our faith. The Jewish law which

stands in our Christian heritage came to involve all areas of life for service to the Lord. Much of the detail of that Law has lost its relevance to life in our day, but the basic claim implied in these verses from Deuteronomy stands unchallenged: we are to serve God in every moment and activity of life. The Christian disciple is not merely a bread-winner, an employee or enterpriser; he is a minister of God.

But it was the coming of our Lord that really established this claim on the whole life. Our Lord came to transform men's lives, to bring them "more abundant life." (John 10:10) And this abundant life is not a life-to-come. In another place St. John tells us, "he who believes on the Son has eternal life." (John 3:36) The abundant life begins here and now. It is our common life that Christ has come to redeem, and he is redeeming all of that life. The Christian disciple is called upon to dedicate all his life to the Master's service. Every act is to be an act of worship. In the words of the old epigram, "To work is to pray; to pray is to work."

This, then, is the dimension of discipleship called "vocation"—this conviction that we are called to minister in the Lord's service, not only in our church duties, not only on Sunday, but in all the activities of our common life, "when you are sitting in your house, when you are walking by the way, when you lie down and when you rise." Yes, and shopping for the groceries, sitting at the office desk or standing at the work-bench, the lathe, the assembly line; in the dentist chair, on the subway or in the voting booth.

Every one of us plays many roles in his life. We are at the same time parents, workers, club members,

church members, citizens, taxpayers, voters, magazine subscribers, consumers. These roles are deeply intertwined, yet in all of them we are called to proclaim by word and action the eternal Gospel, each of us is called upon to take a part in the process of redemption by which God is seeking to bring all men into His Kingdom. Just as God is working within us to transform us from sinners into sons of God, so we are called to work for the transformation of other men, of our society, our culture, our world. We are all ministers of Christ, and the context in which we minister is the whole of our life.

In the last analysis, discipleship is a question of loyalty. A job does not make one a disciple. Rather, a disciple transforms a job into a vocation. The difference is in the object of one's loyalty. A job-holder is loyal to the job. A disciple is loyal to the Master.

We can see a good example of misplaced loyalty in Arthur Miller's play, *Death of a Salesman*. Willie Loman's god was success: "Be liked and you will never want," was his formula. And when the day came that Willie was no longer liked, when the old sales talk failed to charm, Willie found he had no alternative but suicide. He was the disciple of an impotent and unworthy master.

A similar fate awaits the man who sees his work simply as drudgery, mere money-making. But the man who sees in his work an opportunity to work with the Lord of the ages for the transformation of the world knows in his own experience the abundant life which that Lord has promised. He is a minister of Jesus Christ.

PRAYER

"Lord, here am I, send me." Amen.



U. S. Navy Photo

What have you done with Johnny?

by Joseph Clark Dana

JOHNNY left for military service yesterday. A handful of people—his parents, the pastor, his church school teacher, and a couple of pals from the Youth Fellowship—went down to see him off. With six other fellows he walked down the platform and, just as they stepped aboard, he turned to wave goodbye. He will be gone for three years.

The little group of friends and his parents turned away as the train pulled out of sight and they remembered things about Johnny. They

Mr. Dana is Director of the United Fellowship of Protestants, sponsored by General Commission on Chaplains with the co-operation of denominational Boards of Christian Education, youth agencies and the United Christian Youth Movement.

Have you prepared him?

Will you stand by him?

would have to find a new Fellowship chairman now and it would be hard to fill Johnny's shoes. The gang would not be quite the same without those fun songs he led or his easy way of leading a discussion. The Boy Scouts needed a new assistant scoutmaster now. Maybe Pete could take his place, but he wouldn't have Johnny's way with the Scouts. The more they thought about it the more they understood how much he had meant to the church and the community.

He had not always been a leader. He was just a shy, awkward little boy when he first came to church school

and to Cubs. Carefully and patiently folks had worked with him and it had been good to see him become more and more the Christian youth whom others admire. The church had a real investment in him. Years of thought, love, and prayer in home and church had gone into his development. In the mind of each of his friends as they turned homeward was a question none dared ask, "What will happen to him now?"

A million young Americans are heading for the service each year. For each there is the unspoken question, "What will happen to him?"

This poster, distributed in color by the National Council of Churches, when displayed by a local church lets service men and women know that they are welcome to come in and be active in its program.

On the heels of that question comes another, "How well have we prepared him for the life he now faces?" And yet another, "What can we do for him while he is away?" Many others head for college or for employment. The same questions need to be asked about each of them as they grow up and leave home. We know in advance that each year a new group will be leaving. It is high time that the church recognize this fact and begin to do a better job of preparing them for this time and of sustaining them through it.

Let Johnny know what to expect

Some of this preparation can well take place in the youth fellowship group. Frank and honest discussion of the experiences which lie ahead, by one's group of close friends, can help him to meet them and will make a difference in what happens to Johnny.

For some of these young people, this entrance into a new world will bring loneliness, even in the midst of people, which can become a real problem. The young people need to understand what this loneliness can do to them, and what they can do about it by finding congenial people, filling days with right activities and learning the sustaining power of Christian fellowship and faith.

Temptations both subtle and raw will strike them as soon as the security of home and gang are gone. Within the youth fellowship these temptations can be faced frankly in the light of firm and honest standards. No pious talk about boy and girl relationships or theoretical chat about gambling will do; the group must face the real issues frankly and constructively.

Many of them will face a discipline such as they have never known before. Discipline, either military or scholastic, comes as a shock to many American youth. Life in camp or school will be made immeasurably easier if the need for and benefits of discipline have been honestly discussed in the fellowship.

Money and its use or misuse becomes a real problem for youth away



from home on their own. This is a matter which can well be discussed with the group and on which the counsel of certain adults in the church can be secured through the group.

In military service and in some colleges and universities the young people will, for the first time in their lives, have no privacy in their living quarters. The adjustment to these circumstances is not easy for some of them to make. Knowing in advance what to expect and facing it with one's friends can help one to meet it.

The first six weeks are the hardest

For the young man or woman going into military service, the first six weeks are likely to be the hardest. During that six weeks he will probably be moved from one location to another. He will not be settled to the point that he will have a chaplain he can think of as a pastor, that he can feel at home or secure in his surroundings. These are the weeks when loneliness will be worst, and when everything seems strange. This

will be the time when digressions from the standards of the friends back home and of the family will be most tempting. It is also the time when it is hardest for those friends and his family to keep in touch with him and that's why preparation in advance for the experience is imperative.

Yet the young man or woman in service grows up fast in those weeks. What he does in those first weeks may determine what path he will take and what kind of an adult he will be. These are the crisis days in the life of many a youth. Preparation for them in advance, in the atmosphere of church and home, may well determine "what will happen to Johnny." If he isn't prepared, he may have to learn the hard way. The hard way can sear his spirit and break his heart.

You can make the proper introductions

A young person should be helped to leave home with the right kind of expectations. If college is his destiny, he should be fully informed about

the programs of the campus denominational student foundations and expect to take part in one of them. If he goes away to work, he should expect to make a new church connection at once and should carry a letter of introduction to the new pastor and youth group.

When he heads for military service, he ought to expect to take part in the chapel program and be given a card¹ to introduce him to the chaplain, whom the church should notify by letter that he is coming. It is important that the church give him a picture of religious life in the service, including, especially, the UNITED FELLOWSHIP OF PROTESTANTS. In this program the various denominations are united in a youth fellowship program available to all Protestant young people in service, through the chaplains. Every church youth should be sent into service expecting to take an active and vital part in the chapel program. It will be the most important part of his defense against irreligion and immorality.

As one bit of help to him in fulfilling that expectation his church should send him *The Link*² each month. The church should not let the young people become cut off from it the minute they go away. Most of them plan to return someday and the investment in thought and time in keeping in touch with them will return a hundred fold to the church and community in Christian service when the day comes for their return.

Remember to write

The most important time in the day of any serviceman is mail call. The day will be ruined if he turns away empty of hand and heart. Sending letters, bulletins, and packages is so easy and so inexpensive that no church can be excused for not doing it. The record of Protestant churches

'Obtain this card and other literature, especially the five leaflets: "He's Still Our Johnny," "Your Church Back Home," "Say A Good Word," "Stay on That High Road," and "Meet Your New Pastor—The Chaplain" from United Fellowship of Protestants, 122 Maryland Avenue, N.E., Washington 2, D. C.

This official publication of the United Fellowship of Protestants, a magazine and study course, should be subscribed for in bulk by the local church. Copies should then be mailed promptly to the members who are in service. Price \$1.50 a year each in lots of 10 or more to one address, from 122 Maryland Ave. Northeast, Washington 2, D. C.

in this regard is most disappointing. Many of them are terribly negligent. Surely there are in every church a few folks who care enough to keep track of these young men and women and keep in touch with them. What program of the men's club or the women's association or the youth fellowship is more important for the future of the church than this?

Christmas greetings or birthday cards are good, but not enough; there are lots of dreary days between Christmases and birthdays. A letter a week is not too much to ask when it may bring just the strength a fellow needs at a rough time. Don't wait for an answer. Christians do not live by the law of an eye for an eye and a letter for a letter! A man can get very busy in a bunker in Korea —too busy to write letters, but never too busy to read them.

Ideas for keeping in touch with its young men and women away from home come easily to a church that really cares. The church paper, round robin letters, monthly phone calls, bundles of newspaper clippings, snap shots, home-made cookies are welcome reminders of home and friends. A Bible, devotional material, the denominational magazine, any publication of the home church will be appreciated. All this and more we should do for our youth who are away.

Make room for them in the church

Nor should we forget the youth of other churches who are in our midst, working in our community, or in school or at a nearby military establishment. They need our friendliness and, to be honest about it, the church program needs their talent and experience. The chaplain welcomes opportunities for his men to attend a local church near the camp. Every effort will be made to help men be active in a church of their denomination that cares enough about them to make them welcome. We should

stop standing outside the gate of the training camp, wondering about the fellows inside, and walk in and offer the chaplain and the men a friendly hand.

Someday most of these young people will be coming back home. The church cannot expect them to slip into the pew as if they had not been away. They will come back with high hopes and dreams and the church had better let them know that it dreams with them. Never forget that every one of them will come home changed and matured. The boy who left will return as a man of many new and vital experiences. He should be treated as a man among men. Make a real place for him in the church and give him a welcome that will make him want to fill that place.

Over six million young people are today away from the homes and the churches in which they were reared. Three and a half million are in the armed forces. Two million are in college. Hundreds of thousands are in the nation's working force. Among them are some of the best youth from each church in the land. They are too many to ignore, too valuable to neglect, too wonderful to forget. Both home and church have labored long and hard to help them be the fine young people they are. What a tragedy if, through our carelessness or indolence, even one is lost! What a dark future lies ahead for the church if we do not follow through with the young people in whom we have already invested years of effort and concern in the church and tens of thousands of future leaders turn away to other pursuits!

Count up the youth of your church who are away. See them again in the eye of the memory and think what they mean to you and your church. These are not the pastor's concern alone. They belong to all who have loved them and labored for them. Stay with them now. They need you very much. Stay with them now. You will soon be needing them.

Handbook for Conscientious

Objectors

THIS HANDBOOK sets forth in detail the rights of conscientious objectors under the Universal Military Training and Service Act of 1951. It is a valuable publication for those who give advice or need advice on the problems of CO's, and will also be helpful to those young men who are considering whether

or not to be CO's. It tells what one can expect of draft boards, the courts and the armed forces.

Published by the Central Committee for Conscientious Objectors, 2006 Walnut St., Philadelphia 3, Pennsylvania. 35c.

Untangling Mixed Marriages

In spite of pronouncements on all sides, some of your young people will marry persons of other faiths. What can your church do to help theirs be religious-centered families?

by William H. Vastine

Jean was our best church school teacher. She had a class of junior high boys "wrapped right around her finger." Of course, everyone hoped she would marry some nice young man and go right on teaching. Not only was she attractive, but her ideals and character set her off as a real influence in our church and community.

One Sunday Jean announced that a new teacher would have to be found for her class. Why? She was getting married. To whom? He was a young man of a different religious persuasion.

Days, weeks, months and years passed. Jean had a lovely family now. They seemed to be happy. But, really, how were things working? She would come to the young adult class and attend church now and then. She was a bit self-conscious about things, so only lingered a while with old friends and would then go home.

Jean raises a lot of questions in our minds. Why did she marry out of her church? Weren't there enough boys of her own faith? Had Christian education failed at any point? Where was the minister? What part did the parents play? For individuals other than Jean, these questions looked important but for her now they were a bit irrelevant. What she asks is—how can I make my home, where two religious loyalties exist, a God and church-centered home? How can the church help?

There is no easy answer. For this reason Protestant educators and counselors have raised a strong voice advising against mixed marriages. The General Convention of the Protestant

Episcopal Church in San Francisco in 1948 unanimously adopted the following resolution: "Resolved, that this convention earnestly warns members of our Church against contracting marriages with Roman Catholics . . ." The Southern Baptist Convention and the International Convention of Disciples of Christ adopted similar statements in 1950 and 1951 respectively. The Commission on Christian Social Action of the Evangelical and Reformed Church was assigned responsibility by its General Synod to make a study and prepare recommendations concerning this same problem. Here are only a few of the evidences of awareness by Protestants of the importance of this issue in American family life.¹

The Catholic Church raises an equally strong voice advising against mixed marriages. *The Catholic Encyclopedia* (Vol. 9, p. 698) says that as "Christ raised wedlock to the dignity of a sacrament, a marriage between a Catholic and non-Catholic is rightly looked upon as degrading the holy character of matrimony." Felix A. Levy in *Judaism and Marriage* says mixed marriages, or unions between Jews and non-Jews, are discouraged by Judaism, the chief reasons being that differing religious views in the household are not conducive to the peace and harmony, love and understanding that an intimate relationship such as marriage must foster.

It is properly assumed that no Catholic, Protestant, or Jew would advise marrying outside of his religious tradition. The hazards are simply too great. In fact studies show that marriage between certain denominations within the Protestant

tradition face almost as great hazards as those involving the three faiths. While preliminary results of studies now being made indicate that many marriages of different faiths are stable and secure, statistics show that the highest incidence of divorce occurs within mixed marriages (15.8%).

But in spite of all pronouncements—heedless to the best counseling—against all protestations, the fact that confronts the church is that mixed marriages are increasing. "During the decade 1940-1950 the mixed marriages sanctioned by Catholic nuptials approximated 30% of all Catholic marriages in the United States."² Religious educators and counselors should understand why this seems to be the case.

First, increased cultural contacts facilitated by modern means of communication destroy isolation and diminish in-group loyalties. One sociologist has pointed out that an inconsistency found among Americans is their conservative attitude toward intermarriage on the one hand, and their activities, on the other hand, in creating social and cultural conditions favoring intermarriage.

Secondly, studies show that mixed marriages have a cumulative effect. Children of mixed marriages tend to marry outside their religious group.

Thirdly, the attitude of Catholic and Protestant young people toward mixed marriage seems increasingly tolerant. Note a recent poll conducted by the *Woman's Home Companion*, directed to a limited number of its readers. It asked the question, "Do you think mature, intelligent people of basically different religious backgrounds can have a happy marriage?" In spite of restrictions in Protestant, Catholic and Jewish religions alike, four out of five women answered "yes." Seventy-eight percent of the Protestants upheld interfaith marriages.³

¹The Factor of Religion in the Selection of Marriage Mates, John L. Thomas, American Sociological Review, pp. 487-491, August, 1951.

²Woman's Home Companion, March, 1953.

The church says "no" to couples anticipating mixed marriages. But what does it have to say to couples who for any one of three or four reasons marry and then find themselves in one of the most serious dilemmas of their marriage? More important than what the church says, what is its attitude toward these marriages? Is it such that couples might freely turn to it for guidance, or do they look toward the church in vain?

Go back to the case of Jean. She is in the young adult class now. What can the teacher of a young adult class say when she asks, "What can I do to bring some religious harmony into my home?" Well, what are the alternatives for her marriage? She can "answer" the problem negatively by professing no religion at all—giving up what she has in favor of a union of spiritual emptiness. Or she can make religion the source of sharp dissension, defending her own church not because she loves it more but because she hates the other. This would mean living out life in quiet desperation. Doesn't the church have a positive answer? The adult teacher, though not a professional counselor, can assist the class to think through

how the church can help a home divided by religious loyalties.

Consider the following steps: show what help can come from getting hold of common convictions about God and Christ; suggest that each seek the religious meaning of life and how religion is concerned largely with the inculcation of a will to do good and attitudes of faith, love and hope; that religion in its constructive forms recognizes men as creators collaborating with the Creator in expanding a community of love. It should be pointed out that mixed marriages will be only a tolerable existence on a mutual agreement that each of the others is wrong. But a mixed marriage has a greater chance for survival if there is developed a sensitive, sympathetic understanding of, and respect for, differences.

The adult teacher in a discussion of religious heritage can lead the class to find ways in which individuals of a mixed marriage might have an all-inclusive religious experience. Such thoughts as the following might be expressed: family table talk can explore the meaning of prayer and how each one prays; good conversation can be woven around the common

concern of each for the increasing secularization of society. The social service out-reach of each church can enlist the support of the whole family. The holy days afford a time for total family participation. All of this accomplishes what is of supreme importance—namely, making the family religiously centered.

There must be no misinterpretation here. On the one hand, it is pointed out that experience shows the almost overwhelming hazards of mixed marriage. But on the other hand, suggestions are made by which a young couple might try to salvage the religious potentialities of their marriage. Could not the latter be interpreted as giving encouragement to mixed marriages?

If to help young couples find meaning in their marriage runs the risk of misinterpretation, then the Christian faith is on the side of running the risk. The church simply cannot turn its back on its own young people who in time of crisis turn to it for a creative approach to the challenge.

If the church blinds itself to this responsibility it must accept the consequence; namely, that its loss will be another's gain.

Teaching Teen-Agers

More Effectively

by Mary Lou and
Dennis Savage

I'M SO DISCOURAGED, I hardly know what to do."

"What seems to be the trouble, Mr. Thompson?"

"It's my high school class. They're a good bunch of kids, but they come to Sunday school late, and I don't think they are learning anything. There's never enough time for the lesson. When we do finally settle down, it's almost time for the bell to ring."

Does that sound familiar? Teaching the high school class is not an

easy task. Just to get the attention of young people is sometimes a major project, unless they themselves have decided that they want to learn.

A certain teacher grew discouraged over the time wasted at the beginning of his class. One Sunday morning he arrived early with a purposeful scheme and the necessary equipment. Members of the class came and the usual hubbub took place. When the noise subsided a little, the teacher said, "Gang, I want you to listen quietly, until this recording is

Mr. Savage was formerly Associate Director of the Department of Youth Work of the National Council of Churches. He and his wife have both had wide experience in working with young people in local churches as well as in conferences and camps. They are now located at Santa Ana, California, where Dennis is pastor of the Orange Avenue Christian Church.

finished." He flipped the switch and a wire recorder, which he had hidden, began to play back all the noise, the hubbub and general confusion. He had hidden a microphone and recorded the class as it came into the room.

The group listened, with some giggling and comments. When it was finished, one of the noisiest boys spoke, "I don't know about the rest of you, but I'm embarrassed. I didn't realize we sounded so silly and wasted so much time." Were any changes made? Yes, indeed!

Successful teaching depends on the teacher

Very little learning takes place in a class unless there is genuine motivation to learn. This means that every pupil in the class feels that what goes on there is significant and purposeful because it relates to and involves him personally. He must feel that he needs what is being taught because it will help him with his problems and his personality and will give him a greater understanding of what Christianity is all about.

Motivation for learning and for action is, therefore, the most important task of the high school teacher. And whether he succeeds depends more on the teacher himself than on the material being taught. What kind of teacher must a successful teacher be?

First, you as a teacher must have a deep Christian commitment and a concern for others. People are loved into the Kingdom, not talked into it. The most effective teaching will come when you are sincerely interested in and concerned about your pupil's problems and spiritual growth. Your pupil doesn't just bring his mind to church school; he brings all of himself: his home and school backgrounds, his special talents, his shyness or aggressiveness, his fears and insecurities, his striving for status. You must try to put yourself in the teen-ager's shoes and find out what makes him tick. Encourage frankness in sharing beliefs and ideas, for the more the young people share and break down barriers of silence, the more they will feel at ease with each other and want to learn.

Next, take a personal inventory of your talents and varied interests. Could any of them be utilized in the classroom? One young teacher with music ability discovered that almost

all his pupils were taking instrumental or voice lessons. He decided to utilize his and their abilities in this field. The group studied the 23rd Psalm; they also studied good religious music. Then they began to compose music for the Psalm. It was a project that led them into many related fields and brought "groupness" to the class as well as Christian growth.

Where is your personality or leadership weak? The teacher should take frequent inventory, hold a personal caucus, and vote to do something about continual growth and personal development. Outside reading, prayer, Bible study, consultation with others are only a few ways to personal growth.

Finally, don't be a "square." Keep up to date on teen-age language and fads. Be informed about school activities and some of the high schoolers' favorite hangouts. Of course, don't lose their respect by trying to be one of the gang, but let them know that you know what "cooks." Besides building rapport between you and your pupils, this will help you to take advantage of the many teaching opportunities outside the classroom. Encourage a member of the class to drop by your house, where you can just visit. He will come if he knows you understand him and will not be shocked by anything he says. Very often you will find yourself in a position to give him counsel. Sometimes a "bull session" with three or four young people will have more effect upon their lives than several lessons.

Ways of stimulating motivation

What we have been saying is that the teacher must keep in mind that he is teaching pupils, not subject matter. What is really important is what happens to the pupil as a result of his studies, not how many facts he can retain. Fine and dandy, but where to begin? Here are a few pointers on how to get started, how to motivate real learning.

Suppose you want your class to learn about Moses. You might come late into the classroom one morning, reading the Sunday newspaper. Without saying a word, just sit down with the paper opened wide, and continue to read for a moment. When everyone is looking and listening, begin to read an article you have pasted into an inside page. You would have

previously written, in modern newspaper language and style, the story of the baby Moses being found by the princess. It would be written as though it had just happened, and you would not mention Moses' name until the very end of the article.

This is something like the technique of the "NBC Was There" television program. Exciting and colorful, it should stimulate the class to want to know more about Moses. Perhaps they would prepare and mimeograph a whole newspaper of the life and times of Moses and distribute it to the entire church membership. As teacher, you will need to keep the project on a mature level, and not let it become childish.

A teacher may enliven his method and stimulate the class to think by using visual aids. Historical maps help one become familiar with the places he is studying for he can see their sizes, locations and relative distances. More teachers need to use slides and filmstrips and to use them properly. The filmstrip or slide permits discussion at any point desired and focuses attention on one central idea. A good picture in the room, in a prominent place, can help portray the lesson you are studying. The use of a recording related to the lesson can be worthwhile. Just drawing stick-figures on a blackboard will sometimes convey the meaning. The "time-line" has often been found a valuable device for helping students get a better picture of the flow of history.

Try these methods of teaching

Why not use good plays about various stories or personalities in the Bible? High school students are busy, but they can find time for one rehearsal for a play-reading. On Sunday morning, a group of the young people would sit around the table and, with each character having his own copy of the play, they would read it to the rest of the class. If your class is small, everyone could participate.

Another time you might use role-playing. This is simply impromptu drama, usually on personal problems. For high school students, be careful not to let this process seem juvenile. After a problem has been decided on, the students will think of a situation involving this problem, and then describe the characters in it. The situation is acted out, each spectator iden-

Are your high school class members ever inattentive or
frivolous? How can you get and hold their attention?
Here are some teaching techniques
you will find most stimulating.



Minrod

**Every pupil in the class must feel
that he needs what is being taught because
it will help him with his problems and personality
and will give him a greater understanding of Christianity.**

tifying himself with one of the characters. The actors work out the solution to the problems, as they feel the characters would behave. Then the entire class discusses whether their solution is right or wrong. It is at this point that the teacher can begin to bring in the light thrown on the problem by the scripture and other material in the lesson course.

Most of the methods used will lead to class discussion. Better class discussion should be encouraged because if earnest, sincere questions are posed, the pupils will be forced to do their own thinking in order to answer them, instead of giving some pat answer they have heard others give. There must be a real problem created in the thinking of the pupils so that they are eager to do the asking and answering and it is not the teacher who is trying hard to drag the answers he wants out of the class.

Let us say that the lesson for the morning involves Matthew 20:1-16. Jesus is saying that the Kingdom of Heaven is like a man who goes out to hire workers for his vineyard. The

workmen come at different hours and work for differing lengths of time, but all receive the same amount of pay. When those who had worked all day grumble about this, the employer says they should have been glad he had been generous. The implication is that the last man he hired needed the work and the money as much as the first but had not been able to find a job.

The teacher might begin this morning's lesson by talking about some program of the church in which the class is to take part. It will soon be time to start rehearsing and the teacher is wondering whether or not the class should ask those who have not been coming to church school regularly to be in the program too. Some of the class may think it's a good idea and some may not. The teacher may then ask: Is there a Christian principle involved here? Which one or ones? Let's turn to Matthew 20 and see if we can get any help there. It will probably not be necessary to ask for discussion after the passage is read. Many will

probably be saying, "It is unfair," or "Why did Jesus say that?" The teacher might then ask, "Is the problem there the same as ours? Why, or why not?" The teacher should try to make his questions the kind that lead to other questions. This takes careful preparation.

Many other methods might be described, and good suggestions are given in the lesson materials. As teacher you will want to vary your classroom tempo. When you are in the mood and the situation seems right, let it be a session full of humor and delight. On another Sunday, the material may need to be developed in a quiet, thoughtful manner. Another lesson may require dramatic and intense presentation. Variety prevents boredom.

This week, as you prepare for teaching your high school class, offer this prayer:

"God, thy will through me;
Thy love in me;
My life in Christ—in thee. Amen."
Best wishes for greater Christian teaching!

Juke Box Ignored— for Theology!

by Ted Clark

A TIRED and slightly rumpled salesman elbowed his sample cases through the door of a Market Street soda shop this week, sank gratefully onto a stool, lighted a cigar and ordered a cup of coffee.

He never got to drink the coffee while it was hot and the cigar's glowing end soon died coldly, for the salesman became interested in eavesdropping on the earnest conversation of three teen-agers in a booth back of him.

There were two boys, aged 14 and 15, and a girl of 17. The 14-year-old gestured with a soda straw to drive home a point while the two others soberly toyed with Coke glasses.

Here's what the salesman heard: "Malenkov doesn't want peace; he wants power. He is more ruthless than even Stalin. He did the dirty work in lots of Stalin's purges. I think he figures that the Arabs don't like the Jews and if the Russians show they don't like the Jews by persecuting them, then the Russians can get oil from Arabia."

Salesman amazed

The salesman shifted his cigar into his hand as he looked in open-mouthed amazement.

The speaker was 17-year-old Pat Werner, senior at P. S. duPont High School.

Larry Kirby, Jr., 14, son of Mr. and Mrs. Lawrence H. Kirby, chimed in: "That's right, too. She knows what she's talking about. Russia wants the rest of the world Sovietized. And if she beats us she can have peace, for our Allies will fall with us, Russia thinks, and there then will be peace, for all the world will be communized. Those Russian leaders are optimistic. They figure everything will go their way."

The conversation got around to religion and the three of them started examining the current great return of people to the church.

Young people are willing to "let themselves go" in extending the message of Christ

A 15-year-old, whom we will call Bill for reasons that will be obvious later, gave his answer to the increasing interest in church and higher church attendance.

Fear given as cause

"I think one word will give you the answer to that one," Bill decided. "It's fear."

"That's not fair at all," Pat flared. "I think it's the fact that people back from the war—both World War II and the Korean War—were horrified by what they saw, and came to The Church (Pat says it in capitals) to find peace within themselves."

Then Pat disclosed that both she and Larry are serving as youth missionaries in a current effort by the

Wilmington Christian Youth Council, of the Wilmington Council of Churches, to reach the estimated 50 per cent unchurched youth of the community.

"What about you?" Pat demanded of Bill as her grey eyes fixed on him. "Give me one good or special reason why you don't go to church."

Says belief 'personal'

"Nah, I don't go to church," Bill readily admitted. "Not you or anybody else should tell someone how to get closer to the Lord. That's a personal matter—something you do yourself in your own way. And you don't have to go to church to do it."

"After all a preacher is human, just like we are. Frankly, I'd rather

This article was written by a reporter on the staff of the "Wilmington (Delaware) Morning News" after observing two young people "cultivating" a friend for Christ and the Church. The scene was completely unrehearsed. Neither was it "staged" for the benefit of the reporter. The Wilmington Christian Youth Council sponsored a United Christian Youth Mission February 22—March 1, during which youth from the Wilmington churches were trained for fellowship cultivation—to share their Christian faith naturally with their friends.

Fellowship cultivation is one phase of a community youth evangelism program known as the United Christian Youth Mission. The Mission includes a youth census, community rallies, discussion sessions on "Christian Witness," and the youth fellowship program. The Mission is a project of the Joint Department of Evangelism, in cooperation with the United Christian Youth Movement. Other Missions have been held recently in Oklahoma City, Oklahoma; Topeka, Kansas; Aurora, Nebraska; Cleveland, Ohio; Berea, Ohio; Lakewood, Ohio; Parma, Ohio; Clarksburg, West Virginia; and Huntington, West Virginia.

Information on the Mission is available through the office of the United Christian Youth Mission, 79 East Adams Street, Chicago 3, Illinois. The Reverend Alva I. Cox, Jr., directs the work.

watch television or play baseball than sit in a stuffy church."

"Then you aren't a Christian," Pat decided, but relented: "I'm sorry. Forget I said that. Maybe it's not all your fault. Maybe it's the fault of the church for not going out and finding young people and giving them a program. Lots of churches are cold toward the individual, I guess. The teen-ager needs a job in the church and the feeling he is wanted." It was the old story of "belonging."

"Look," said the demonstrative Larry to Bill, "let's face it: You need God, Bill, in making decisions. Why don't you join us? We don't care what church you join. But join one—any that you like."

'Sick of hypocrites'

"Well, it's like this," Bill expostulated, spreading his hands on the table, "I get awfully sick of these hypocrites who cuss and drink and still go to church like nothing happened. I can't stand that."

"Oh, cut it out," Pat restrained. "Just because a person goes to church doesn't make him a Christian. Some of them just want to be recognized as Christians by the others in their community. So, they go to church."

Plainly, Bill was backed into a corner.

"Maybe you're right," he said musingly rubbing the embryonic beard on his chin. "Maybe you're right."

"I know I'm right," Pat insisted. "Tell you how I feel. Coming out of church I feel uplifted after hearing a good sermon. Sometimes I feel that the preacher has been talking right to me and I feel he knows what I've been doing. I feel like a burden has been lifted from me."

Salesman turns to hear

By this time the salesman had pushed the brim of his hat, sliding it back from his forehead, and swiveled around on the stool to unashamedly observe and listen.

"I know what you're talking about," Larry recalled. "There was a fellow out at Brandywine Summit Camp last summer. He was one terrific joe. Used to play trumpet in a night club. Then he got interested in God and working with other people. He was an inspiration to all of us. Talked to us, took us swimming, helped us lay out a tennis court."

The bull session got away from re-



Harry A. Lemmon

The three teen-agers in the booth near the juke box were talking about religion, the church, and race prejudice.

ligion—or did it, really?—when it branched into racial prejudice and teen-ager problems.

Bill made the observation: "The white race never has given Negroes a chance to have anything. That's why Negroes sometimes do the things they do, and cause trouble for both races. Yet some Negroes want to stay to themselves. Nobody should be forced or be prevented from a fair share of everything."

"We teen-agers get heck sometimes. There is very little good that we do that ever reaches print—only the bad, like accidents and stuff. Now we can't vote until we're 21, but we can die in Korea before we're 21. And they're trying to raise the driving age from 16 to 18. Gosh, we'll be going to Korea before we learn how to drive."

"I look forward to driving a car myself. I'm 15 now. As it is I have to depend on Mom or Dad to drive me around. Even the theatre out here is closed for good. If you want to go to a show you have to go all the way in town. I see places where coke shops and nice little dance halls with a juke box have been changed

to roadhouses and bars. Just no place to go and there's no security."

Larry interposed here with, "You are so right. Some older people feel they need boys clubs just in the slums. They're needed in other residential districts, too."

"Yes," Pat admitted, "we have seen that crimes are committed among rich and middle class people, too."

"Well, I don't know about you, but I better get home to dinner. Mom will be waiting." Quickly, the three hurried out.

The salesman just shook his head wonderingly, and almost whispered: "Too young? Nope, those kids aren't too young. They've got their feet on the ground. Some of us should stop worrying about the so-called teenager problem. Although I must admit I was surprised myself to find these kids with such a solid outlook on life."

His step was a little jauntier and even his cigar had a confident angle to it as he hauled the sample cases out of the soda shop and back to his car.

The World Comes to Our House

by Nella Bouma

A mother with imagination and a love of missions opens the windows of her home to look out on the world, and leads her family on adventurous travels.

OUR FAMILY traveled widely this past year, without leaving home. We took safaris through Africa, meeting many fascinating people, black and white. Later we took a trip around our own country, visiting Indian tribes.

It was fun. It was also an expected part of our family adventures. Each year we take the theme of the interdenominational missionary emphasis and, by study and play and collecting, we learn more about people of many other cultures and countries. Last year, when Mexico was the foreign theme, we were able actually to go into Mexico, while spending a few weeks at Corpus Christie, Texas. This was the high point of our study and naturally the trip meant a great deal to us.

We have noticed that many a person who gives his full time to Christian service in our own country or in mission fields, traces his first interest back to the home where he grew up. We want our children, Marcia, aged twelve and Billy, aged eight to have a Christlike concern for other children around the world. This concern becomes very real to them as they learn about people and share their own possessions with others.

We learn about Africa

There were many interesting resources for our study of Africa. Every year the Friendship Press puts out a series of beautifully illustrated and printed books for all ages. They also put out large maps of the foreign country being studied. I think one of the finest things a family can do together is to develop the Friendship Press map. The song book *The Whole World Singing*, we love. And there are other books of stories and games. In addition we use the *National Geographic* magazine and get books from our local library.

Mrs. Frank Bouma of Grandville, Michigan, is active in missionary education work in her local church and area as well as in her home.

The children colored maps and books and made African flags from the set of flags of the United Nations. They also made the cutouts of Africa by William Elliott, one of a series on many lands put out by the Foster and Stewart Publishing Company of Buffalo, New York. Marcia read all the youth study books herself, such as *Nyanga's Two Villages*, and *Chama's Choice*. I read the primary book, *Mpengo of the Congo*, to Billy and we discussed it together. We sang songs from *The Whole World Singing*. Quite often when I am at dinner with the children at night we read missionary story books and devotional literature. Of course I read all the adult study books and I had the privilege of hearing Leslie Sayre, author of one of them, at three entirely different sessions last fall.

My husband's work takes him away from home a great deal during the week, so Sunday is really our family day together. After church school, church, dinner and dishes on Sunday, we spend the time

together. While we were studying about Africa we made a diorama with round hut, animals, a tree with a pipe cleaner monkey climbing it and two little miniature African people standing in the doorway.

These figures were among the many wonderful articles sent us from South Africa by a young Congregational missionary, Miss Corrine M. Nordquest of Johannesburg. In correspondence she gave us much information and answered our questions, so that we came to have a fuller understanding of the African people than we could have had through studying alone. Marcia dressed a dark skinned story book doll to represent a Congregational woman of Africa—in a black skirt, white jacket and bowtie. According to Miss Nordquest, women from every denomination dress in a different manner. When they gather for a regional meeting of any kind it is quite a colorful sight.

For our giving project to Africa we followed the suggestion of our Congregational Christian Board of



This is the table showing our resources and activities on Africa, as arranged for a School of Missions.

Education. This project was called "We Plow the Fields and Scatter the Good Seed." The purpose was to help the people in Africa learn how to raise more and better food for their families, how to preserve it better, and how to take better care of their land. It would help people who live close to the soil to find a living and practical Christian faith. There was a poster on which we pasted stickers, one for each 25c we saved to contribute.

We added many interesting things to our hobby collections while we were studying Africa. Father got from Africa a bird made from the horn of an ox, which he keeps on his desk. I got some records: "Songs from the Veld, Volume 2" by Josef Marais and his Bushveld Band. I also bought the filmstrip "Boy of Africa" and some African jewelry. Billy got some African stamps for his world stamp collection, some Viewmaster slides, and some African coins. Marcia collects salt and pepper shakers so she got some from Africa and also an African story book doll.

During this period our prayers of intercession were especially for the missionaries and the Christian families in Africa. A little phrase we used before bedtime, when each had his private prayers was, "When you pray, say Africa."

The climax of our study of Africa was a party. We sent invitations to the neighborhood children in the shape of a drum. They read: "Come to the Big Palaver at the Chief's Hut," with the date. They were delivered in the crotch of a stick. We gave each child an African name. We made a stool for the chief to sit on. We sang African songs and played African games. We served bananas and peanuts. Later, at a family dinner, we used the place mats, napkins and puzzle mats on Africa put out by the Wright Studios of Indianapolis, Indiana.

And now for our Indian project—

In starting this project we knew more about American Indians than about Africans. Marcia had the opportunity of associating with Indian children when we had to spend two winters in California for her health. She had many Indian youngsters in her room at school. I have an Indian



The neighborhood children came to the party dressed like story book Indians. Marcia made a wig out of black yarn.

girl do my hair every week. We have been corresponding for some years with Miss Alice Watson at Fort Berthold, Elbowoods, North Dakota. From her we learned at first hand the plight of the Indians at Fort Berthold where the government is building a dam and the Indians all had to move from the bottom lands to other places. We knew some of the problems facing other tribes, and the unfair treatment which had been given all American Indians.

For our giving project we made a poster with pictures of Miss Watson and her Indian friends. Then Marcia colored Indian maidens on 20 stickers to paste on the poster. Again we all saved money and put the stickers up. The money went to Miss Watson, to buy slides to use in her work.

For handcraft the children enjoyed coloring in the Read and Color series of the American Indian. The books included Pueblo, Hopi, Zuni, Navajo, Apache and Famous Indians. They also enjoyed reading the Little Wonder Books and making Indian puzzles. Our daughter had fun making a bead belt of her Indian symbols. Since she is a Camp Fire Girl and I am a guardian, we both enjoyed our Indian project very much. We read lots and lots of good books on Indians, including the two Friendship Press books, *Yakima Boy* and

The Gray Eyes Family. We used many of the same resource materials as for Africa and also the Friendship map called "Indians of the U. S. A."

During our study we collected several things for our hobbies. Billy got more Viewmaster slides, ones on Indians, a collection of teepees, and picture postcards. Marcia got a set of Indian salt and pepper shakers and some story book Indian dolls. I bought the records "Music of the American Indians," pennies for an Indian Penny collection, and some Kachina dolls.

For our party we had a big Pow-Wow. Of course, we all know perfectly well that Indians no longer dress or live as they did when Europeans first began coming to this country. However, their former customs are a colorful part of our American heritage and make a good party theme.

It rained that day, so instead of making a teepee outside we had our party inside. The neighborhood children came dressed up as storybook Indians, with feathers on their heads. Marcia had fun making a wig out of black yarn over an old hat. We had them march around, beating their tom-toms, while we took movies of them. It was my son's birthday so we combined the pow-wow and the birthday party. On the cover of the invitations we sent was a picture of

an Indian boy, and the note was signed "Billy White Cloud Bouma." We used Indian cups, plates, napkins and centerpiece. We played Indian games and sang an Indian song.

We have found that other people are interested in our home centered missionary projects. I do a good deal of missionary education promotion in vacation church schools, the local church and with women's groups. At the annual training camp for key women of the State of the Women's Fellowship of the Congregational Christian Churches held at "Pilgrim Haven" at South Haven, I have had missionary displays, for three years. Last year the Kent County

Council of Church Women asked me to prepare a display of "Missionary Education in the Family" for their annual school of missions in September held in Grand Rapids. I had two tables, one on Africa and one on the American Indian, showing the resources we used and some of the things we had made.

This next year the theme is "The Life and the Task of the Church Around the World," and we are already beginning to collect resources. As a family we are not quite up to taking an actual trip around the world, but we are looking forward to doing it at home. Our horizons are widening every year.

Coming In July-August

A description of the Friendship Press publications for all ages on the mission themes to be studied in 1953-54.

In September

A SPECIAL ISSUE on Children's Work—"For all Children, Faith in God." Its purpose is to arouse leaders to the responsibility of helping every child in the community develop a vital faith in God.

Order extra copies in advance to assure a personal copy for each of your children's workers. Single copies 30c; 10-19 copies, 25c each; 20 or more, 20c each.

Flannelgraphs Are All Right, If--

by Hazel M. Kennedy

Are you planning to use flannelgraphs in your vacation church school? Are you sure they are the best medium to use? How can they be used creatively?

PLEASE COME," urged the voice over the telephone. "We have discovered several sets of flannelgraph in our cupboard and the teachers want to use them. I think I know your position on flannelgraphs in general, and certainly I'm not sold on the technique. But maybe we can help the teachers evaluate them."

And so Miss Brown, the denominational field worker, found herself in a workers' conference in a certain church. The librarian spread out the packets on the table, for her to look over. Most of them were from commercial firms, though one or two looked home made.

Each packet consisted of paper pictures with which to tell a particular Bible story: figures for the characters, scenes such as mountains,

trees and houses, and the "props" needed in the story. There was also a large piece of flannel to be used as the background surface. Each of the pictures had pasted on its back a piece of flannel. When a picture was pressed against the large piece of material, the two pieces of cloth stuck together, so that scenes could be built up without fastenings.

The teachers exclaimed over the packets. "I remember teaching that story."

"My children were very quiet when I used this set."

"You remember how curious the children were at first about them? We had to let them practice sticking the figures up before they would pay attention to the story."

"I always let them tell the stories themselves. They loved to do it."

"This set is one my class made in vacation church school. They used

it at the closing service. They had fun doing it."

"I tried using a scene once for a worship service and the main character slipped off at the most dramatic moment. That was the end of worship for that morning."

But some of the teachers were new and had never used flannelgraph. "Let us see how they work," they asked.

One of the teachers consented to tell a story with which she was familiar—"Feeding the Five Thousand." As she talked she placed on the stiff cloth background a hillside, trees, many rows of people, figures of Jesus and his disciples, a small boy, and, at the end of the story, twelve baskets.

Then the group discussed the uses of the story. It was supposed to be for kindergarten children. "What idea do you want to get across—the

Miss Kennedy is Editor of Children's Publications for the Christian Education Commission of the Church of the Brethren, Elgin, Illinois.

fact that there were twelve baskets of leftovers (count them) or the sense of identification with the little boy who shared his lunch?" The teachers agreed that it was the latter purpose. "Is using flannelgraph the best way to accomplish this purpose?"

"Flannelgraph makes a vivid impression," volunteered the junior teacher. "We have to have something to get their attention these days."

"But is the impression always the one we want?" asked the superintendent. "It seems to me that the impression is vivid whether or not it is appropriate and constructive. I can still see those twelve baskets stuck on the mountainside."

"If what we are after is motivation for sharing," said Miss Brown, "the flannelgraph picture might not be appropriate at all. Would not 'playing' situations in which children can practice Christian responses be more vivid?"

"Yes," answered the kindergarten teachers, "but it would be even better for them actually to plan and share something with another class or a shut-in."

"Well, it keeps the children quiet," the primary teacher put in. "I mean —well, I guess keeping them quiet isn't our objective after all, is it?"

This led to an examination of the curriculum materials, looking first for the statement of purpose of a unit and of one or two of its sessions, and then for the list of ways of realizing these purposes. "My book doesn't say anything about flannelgraph," said the junior teacher, and the others reported the same.

"I think the writers didn't mention them because they are often used in the wrong way," said Miss Brown. "Let us see if we can think of some good, or at least acceptable, ways of using them."

"I don't see why we couldn't make them in class instead of posters or dioramas or puppets." The junior high teacher was thinking of his class of eager, creative boys and girls.

"Let's see what are some values in making our own flannelgraphs," suggested the superintendent. The workers discussed this question and Miss Brown made some notes on the blackboard. The pupils would have to know the story well to select scenes to portray. They would create the backgrounds and characters,

make up the narration, and rehearse the action.

"That sounds good to me," said the junior teacher. There you have study, selection, creative art, storytelling and dramatic play."

"Yes," assented Miss Brown, "but the same could be said of other visual aids. We have to give certain tests to any medium: Does it fit into what we want to do? Is it integrated into the curriculum? Does it contribute to our purpose? Does it provide for or stimulate pupil activity besides mere listening?"

"It does if the children make them themselves, or at least tell the story themselves."

"That helps a great deal," agreed Miss Brown. "How well I remember an early experience with flannelgraph. I prepared a beautiful scene and placed it in the room where the children would gather for choir rehearsal. The children naturally were curious about what made the pictures stick. Some of them investigated and the picture was changed as they tried to put back the figures. Somehow I had a little feeling of hurt that something I had made was spoiled. And then I realized that the important thing was not that I be satisfied nor that the children be entertained with a novel device, but that they have wholesome experiences that would help them grow as Christians. Why shouldn't they choose the story and do the manipulating themselves?"

The superintendent had been thinking of what the junior high teacher had said. "You mentioned posters and dioramas and puppets," she said. "One advantage of these is that they are more permanent than flannelgraphs."

"That's right," said a teacher. "And you can really have some play acting with puppets, instead of just pictures stuck up."

"I remember once," said Miss Brown, "that our juniors made a flannelgraph map of Palestine which gave us many helpful experiences. It was a way of learning where to put the rivers and mountains and valleys. But before we were finished with our unit on the land where Jesus lived, we made a wall map with paper and crayon and water-color. It was much more satisfactory and the juniors used it for a year or two later."

"What about using flannelgraphs for object lessons?" asked the superintendent. "I know the curriculum doesn't call for them, but couldn't we use them in assemblies?"

"If you mean object lessons," said Miss Brown, "why not use objects instead of the flannelgraphs? For instance, a ram's horn such as was used in Hebrew worship at the Temple would be a valuable object. And there are many things from foreign countries when we are talking about them. But if you mean using objects as symbols, you would very likely find yourself teaching the wrong thing. Children are not ready for symbols; they think concretely and symbols are often misleading and confusing. Sometimes even adults remember the object instead of the quality it was supposed to symbolize."

"How about using flannelgraphs in worship?" asked the primary teacher.

"What do you think about it?"

"Well, I can see where a class might build up a scene, say using a diorama as the base and a flannelgraph as the background, and it would be a good center for worship."

"That sounds entirely possible to me," agreed Miss Brown, "especially if making the scene grew out of an experience which led to worship. For too long we have thought we were teaching by telling, and there is always the danger of using too many stories if you depend on flannelgraphs. We know that children learn better through their own activity than through listening. Flannelgraph has been a way the teacher could achieve a false sense of accomplishment because she was telling something and the children were quiet. We must be careful not to give our boys and girls substitutes for real, vital, first-hand experiences in Christian faith and living."

Everyone was silent as they thought through what she had said. Then the superintendent summed up the evening's discussion. "We will keep these flannelgraph sets for the time being but will use them only if they seem to meet our purpose. Sometimes we may find it helpful to have our classes make sets of their own. We will try not to let the flannelgraphs get in the way of the children as they learn to be Christians, but rather will use them only at times and in ways that actually contribute to experiences in Christian living."



Primary Department

by Lucy Ellen Haywood*

THEME FOR JULY AND AUGUST: *God Gives Us Joy*

For the Leader:

"God gives us joy" is a child's explanation of the word *blessed*. Four of the beatitudes and other ways that God gives us joy form the themes of these summer worship services.

Real joy comes to a child who shares with someone he loves or someone whose need is very real to him. In your class sessions before the first worship service, think about and make plans for sharing. The first worship service should help each child feel that God needs his help. The sharing project may be concluded with the last service. You will find it helpful to reread the article, "Primary Children Care and Share" by Jean A. Bodholdt in the October, 1951 issue of this *Journal*.

For your worship center you and the children may make a spatter painting using the word "Blessed," the phrase "God Gives Us Joy," and silhouettes of children sharing or at worship outdoors. On some Sundays you will want to use the picture, "Lord of Joy," or a picture of Jesus teaching, or pictures of children who look as if they might be making the discoveries mentioned in the themes. Use a Bible open to a verse expressing the theme.

Help the children tie the themes into their own experiences by asking after some of the stories: "Does the story remind you of something you have done or want to do?" One class might prepare a play for the service *God Gives Us Joy in Sharing*, a play of a family sharing their Sunday Bible discoveries at their evening worship. For these summer months many parts of the services have been left for your planning and arrangement.

Resource Material:

Hymns or poems especially fitting for a certain service have the number of that service in parentheses after the page number.

Hymns taken from *Hymns for Primary Worship* published by Westminster Press or Judson Press:

- "Thank You, Dear God, for Summer," 23
- "Father, Lead Me Day by Day," 44
- "The Bible Is a Treasure Book," 119
- "The Loving Jesus Is My Friend," 122
- "Our Happy Land America," 139 (1)

*Teacher of Weekday Religious Education, Wood County, Ohio.

¹Available in Primary Picture Set, First Year, Winter Quarter, published by the Christian Board of Publication, 2700 Pine Blvd., St. Louis 3, Mo., \$1.50.

JULY AND AUGUST

"What did you find out today?" daddy asked Billy.

"Oh," answered Bill, "I found out what it feels like to be hungry and thirsty."

As Billy spoke, John looked up from the picture he was drawing. "Billy and I were invited to a picnic out at Bob's grandmother's house in the country," said John. "The other boys took the bus, but we missed it."

"We ran part way," Billy went on. "Then we walked and walked. I got so hot and thirsty."

"By the time we got there," said John, "the boys had eaten. Every bit of the hickory-nut cake was gone."

"Yes," said Billy, "but Bob's grandmother made us some sandwiches and some cool lemonade. Nothing ever tasted so good."

John grinned at Billy, then looked seriously. "And do you know what Billy said to Bob's grandmother? Now I know a little bit how those hungry boys and girls feel that we pray for at church school. I wonder how God answers our prayer and gives them food!" Then Bob's grandmother told us that many boys and girls are not so hungry because people have sent food or seeds or baby chicks to hungry parts of the world."

"Yes," said Billy, "I guess the biggest thing I found out today is that God needs me to help him. I'll begin tomorrow."

The first thing when Billy woke up the next morning he thought, "Dear God, our Father, I want to help you today. I really want to. Please show me how. Amen."

"I wish I could help you," said Billy to little Sally who was building a town in the sandbox.

"I need some more water," said Sally. Billy brought more water. Billy helped build the town. Then when Sally knocked down one of his best buildings, Billy did not feel like helping any more, but he managed to laugh. "Help me fix it, Sally," he said. A minute later mother heard them singing a made-up song as they worked together.

"I wish I could help you," said Billy to John that morning. So Billy held the boards while John pounded the nails for the tree house he was building.

"I wish I could help you," Billy hummed to himself that afternoon as he used his colors to print the letters FOR HUNGRY PEOPLE on a piece of paper and pasted the paper around an empty baking powder can.

"What are you making?" asked Sally.

"It is a bank," answered Billy.

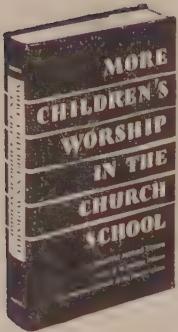
"It looks like fun," said Sally. "But it's past time for you to start to the show."

"Oh, I forgot all about the show," said Billy. Somehow he didn't seem to mind.

It was almost time for Billy to go to bed. It was almost time for Sally to go to bed. They had on their pajamas. Sally climbed on daddy's lap. Billy climbed up on the arm of mother's chair. "What did you find out today?" daddy asked Sally. But Sally had gone to sleep. "What did you find out today?" daddy asked Billy. "You didn't have to go hungry, I know."

But mother said, "I think Billy was hungry today, hungry for chances to help."

"I guess I was," answered Billy with a bubbling-over laugh. "I told God I wanted



NOW . . .

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by

JEANETTE PERKINS BROWN

Here is an exceedingly valuable handbook for teachers of younger children in the Church school. It is both a guide to building worship programs and a rich thesaurus of poems, prayers and songs for use in preparing services of worship.

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to help him today. How did you know, mother? It was so much fun. He helped me, too."

"Jesus said God gives you joy when you are hungry and thirsty for goodness," said father showing Billy the place in the Bible. (From Matthew 5:6)

"I'll do it over tomorrow," said Billy.

2. In Loving Jesus

This Sunday, if possible, use the picture "Lord of Joy" and the story to accompany it found in the December, 1950 worship services of this *Journal*. After the story let the children gather around the picture and feel as if they were there, too, for the following choral reading. Still in the mood of the picture and story, let them move to the music of Bach's "Jesus, Joy of Man's Desiring."

Ask for the RCA Victor record 12-3159² from your music store well ahead of time, or better yet, find two people who would be able to play it as a flute and oboe duet.

CHORAL READING:

Group 1: Jesus gives us joy.

Solos: He loves you.

He loves me.

He loves all people, everywhere.

Group 2: Jesus gives us joy.

Group 1: Jesus forgives us and helps us to act in loving ways.

Solos: Forgiving those who hurt us.

Being hungry for goodness.

Loving the left-out ones and sharing with needy ones.

Group 2: Jesus forgives us and helps us act in loving ways.

All: God sent Jesus to bless us by turning us from being bad.

(From Acts 3:26) Thank you, God, for giving us the Lord of love, the Lord of life, the Lord of joy.

3. In Forgiving

STORY: "Joy in Forgiving"

Mother was just taking some cookies out of the oven when Billy came bursting into the kitchen. She could tell by the look on Billy's face that something was the matter.

"That Wayne Bronson," complained Billy. "He broke my bat. He's always doing things like that. And he is old enough to know better. If he would have broken it playing ball with us I wouldn't have cared so much. But he never plays with us. This time he grabbed my bat from the pile at home plate and was using it to pry up some bricks he found over at the edge of the park."

Mother did not answer for a moment. Then she asked, "How about a fresh butterscotch cookie? Get yourself a glass of milk to go with it. Pour a glass for me, too, please." Mother pulled two chairs up to the table while Billy found the glasses for the milk.

"O.K., mother," said Billy. "I wish I knew what to do about Wayne. I think I'll do something to him, something that makes him know how it feels to have your best bat broken."

"How do you want him to feel?"

"Hurt, like I do," answered Billy.

"What do you suppose he will do then?" asked mother.

"I suppose he will do something back," admitted Billy, "but I need to do some-

278 R.P.M. Leopold Stokowski and Philadelphia Symphony, \$1.31; 45 R.P.M. with same artists, No. 49-3159, \$1.16.

thing about Wayne. What should I do?"

"You want him to feel hurt," said mother. "Will that be a new feeling for him?"

Billy thought a minute as he drank the cool milk. "No, I guess not. I suppose he felt hurt when his mother left his father last year. His dad doesn't take much care of him, because he has to be at work when Wayne is home. I guess what I really wish I knew is some way to help Wayne change the way he acts."

Mother looked out the window where dad was driving into the garage. "Tell dad what you need," she said.

"All right," answered Billy. "He has a package. I wonder if it is the motor for our model plane. Hi, dad."

"Hi, son," called dad. "Hello, mother. I have the plane motor for us to work on tonight."

"I thought so when I saw the box," said Billy. "Dad, I wish I knew something. How can I make Wayne Bronson want to change from doing things like breaking my bat? See."

Dad looked at the broken bat and said, "Mother, put an extra plate on the table for supper. Billy, you and I will walk over to Wayne's house and invite him to spend the evening with us. I can smell some extra good cookies that I think he will enjoy. I think he will like helping put the motor in the plane, too. Doesn't one wing still need to be finished?"

"But Dad," Billy sounded surprised, "will that help Wayne want to change?"

Dad did not answer the question just yet, but looked proudly at Billy. "I am glad you are still hungry for chances to help God help people," said dad.

"I had forgotten about that while I was so angry," said Billy with a long face.

"God knows you are sorry and he still loves you," answered dad. Billy and his daddy walked down the street hand in hand toward Wayne's house. The hurt feeling about the bat was almost gone. Several kinds of very real happiness were flowing together inside Billy. He had a good father. He had a good heavenly Father. They were all working together on a new adventure. Dad seemed to know what Billy was feeling because he said, "Once the wisest man who ever lived said that God gives joy to those who forgive, for they receive God's forgiveness."

"That was Jesus," said Billy with a contented sigh. "Say that for me in the Bible words. I want to remember them. That is the biggest thing I found out today."

So daddy said the words about happiness that Jesus said the way we can read them in our Bible. "Blessed are the merciful: for they shall obtain mercy." (Matthew 5:7)

4. In Putting God-given Thoughts to Work

STORY: "Joy for the Pure in Heart"

Billy and Wayne were carefully carrying the model plane to the park to try out the motor. "Daddy said he would be here at four-thirty to show us how to fly her," said Bill.

"And he will be here. That is one thing I like about your dad," said Wayne. "When he says 'Yes, I will' he is really listening to you and meaning it." As they put the plane on the grass, some boys came running over for a look, but Wayne had time to say, "Sometimes my father says 'Yes' on the outside while he is really



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thinking about something else inside."

"Hi, Billy," called the boys. "That's a swell looking plane." Everyone had something to say to Billy, but no one spoke to Wayne.

Then one of the boys who was carrying a bag of something said to Wayne, "You go on over to the entrance and watch for Billy's dad to come." As soon as Wayne was gone the boy opened the bag and began to pass out popcorn balls to all the boys. "Mother made these for me to share," he said. "But I didn't want that Wayne Bronson to have any. He's always doing mean things."

Another boy took a curved stick from his back pocket. "Let's take turns learning to throw my boomerang while we wait. If you throw it the right way, it will turn and come back to you. Wayne Bronson might have broken it if he were here."

As the boys took big bites of popcorn and took turns with the boomerang, Billy kept saying to himself, "It isn't fair! It isn't fair! Daddy and I are trying to give Wayne a new chance." But Billy didn't say anything out loud. He did not know what the boys would say if he did. But still the thoughts were inside his mind. "It isn't fair! It isn't fair!"

Just then Sally came skipping over from the swings where she had been playing. She was humming a little tune: "I am glad I am I. But I like you, too."

"Where did you learn that song?" asked one of the boys.

"I thought it on the inside. Then I sang it on the outside," sang Sally.

Some of the boys laughed. Then all of a sudden, Billy found his inside thoughts tumbling out, too. "It isn't fair! It isn't fair not to ever give Wayne another chance. Run over to the park entrance and bring him back, Sally." As Sally skipped off, he found himself telling the boys about how Wayne had helped finish the plane without doing mean things.

An hour later dad was driving Sally and two happy boys home from the park. For some reason dad did not wait until bedtime to ask his bedtime question: "What did you find out today, Sally?"

"That I am glad I am I, but I like other people, too."

"What did you find out today, Billy?" asked dad.

"That God gives joy when what you think on the inside and what you do on the outside match," answered Billy.

"If the inside thought is good," added Wayne.

"Jesus said it this way," added dad, "God gives joy to the pure in heart." (From Matthew 5:8)

5. In Making Peace

CALL TO WORSHIP: Jesus said (read Matthew 5:6-9).

STORY:

BLESSED ARE THE PEACEMAKERS³

David took the beautiful red apple from his mother's hand with a big thank you.

"It's the last one, Son," she smiled. "When I go to market again I will certainly get some more apples like those."

"That suits me," laughed David, as he hastened out on the back porch to eat it.

He was about to sink his teeth into its sweetness when he heard half angry, half sobbing young voices.

"It's mine, you give it to me," cried one.

"I want it," sobbed another.

Two small neighbor boys came around the house. Chubby Tommy looked as if his heart would break. And David knew that the new toy Tommy was trying to rescue from Peter was his own, the one which his father had given him only that morning.

It was easy to see that its shining newness had attracted little Peter, who now was holding on to it with all the strength his small hands possessed.

"See what I've got!" said David, holding up his beautiful red apple.

At once the crying ceased and the wet eyes widened with interest.

"I'll tell you what I'll do," continued David. "If Peter will give Tommy back his toy, I will show you both how I can split this apple in two without using a knife."

Peter let go of Tommy's new toy, and David began twisting the apple in his hands until, quick as a flash, it broke right through the middle. The little boys laughed out loud as David handed them each a half of his apple.

Then it was David's turn to laugh as the little fellows ran off, hand in hand. He was still laughing when he entered the kitchen.

"I'm glad to meet you, Mr. Peacemaker," said Mother with a twinkle in her eye.

"Peacemaker?" asked David.

"Yes, of course," answered Mother. "I saw what happened just now from the window. Remember what Jesus said, David, 'Blessed are the peacemakers: for they shall be called the children of God.'"

"And I guess blessed means happy," said David, as he thought of Tommy and Peter, the best of friends once more.

From Stories to Live By, by Gertrude D. McElveen. Used by special permission of the publishers, The John C. Winston Company.

Adapted from the story by Esther Freivogel from the International Journal of Religious Education.

6. In Making Discoveries

There is joy in making discoveries of beauty. You may wish to repeat in this session the rhythmic movement for "God Made the Golden Sun," 31, as described in the April services.

CALL TO WORSHIP: Trust in the living God, who giveth us richly all things to enjoy, and gives to his servants understanding hearts. (From I Timothy 6:17, I Kings 3:9)

STORY:

BILLY FINDS THE BEAUTIFUL⁴

Billy loved beautiful things. The house in which he lived with his mother, father, older brother, John, and little sister, Sally, was not very large, neither did it have fancy furniture.

One evening Billy decided that he would start out early the next morning to find the most beautiful place he could. He told his mother and father of his plan. They said that he might do it if he promised to be home by sundown.

The next morning Billy waved goodby to John and little Sally and followed the road up a steep hill. It seemed great fun to be going on a journey alone, and Billy began to whistle a merry tune. When he reached the top of the hill, he sat down and looked about him. He could see for miles on all sides. Billy wished his father were with him. His father enjoyed beautiful places as much as he, and his father could have pointed out and told him about some of the things he was looking at.

Billy got up and started on his journey again. He spied an inviting path that led through the woods. There in the cool shade he sat down beside a rippling stream to eat the lunch his mother had fixed for him. He soon found himself wishing that John and Sally were with him. Sally loved dainty flowers and John always discovered such interesting things in the woods!

Again Billy started on his journey. The path he was following soon led him out of the woods. There directly in front of him was the most beautiful house he had ever seen. Billy was so interested in the house and gardens that he did not notice a little boy coming toward him until he had almost reached the fence.

"Hello," said the boy. "What are you looking at?"

"Your beautiful house, lawn, and gardens," replied Billy.

"Are they really beautiful?" asked the boy.

"Yes, very," answered Billy. "Living in such a place must make you happy."

"But I haven't anyone to play with," said the boy sadly. "I have no brothers or sisters, and I'm not allowed to go out of the yard or have anyone come in except my cousin, Dick, and he lives so far away."

"But your father and mother play with you sometimes, don't they?" asked Billy.

"Oh, no!" answered the boy. "They are much too busy going places."

By sundown Billy was home. How glad mother, daddy, John, and Sally were to see Billy again! Then Billy's daddy asked, "Billy, did you find the most beautiful place in the whole world today?"

Billy thought of the hilltop and of how much more beautiful it would have been if daddy had been there. He thought of the woods and of his longing for John and Sally. He thought of the big, beautiful house and the lonely boy, and of the

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way he felt when he saw his own little house and family again.

"Tell us about the most beautiful place," cried Sally, jumping up and down and clapping her hands.

"It isn't very far," replied Billy with a twinkle in his eyes. "Why it isn't far away at all! It's right here at home with you!"

7. In Living and Growing

CALL TO WORSHIP: I Timothy 6:17b;
Acts 17:28a

GUIDED THINKING:

God gives us joy in being alive: in looking, listening, helping, playing, all the things we do every day. God gives us joy in being alive. (Use pictures of children getting up in the morning, enjoying summer activities, saying grace with the family, and enjoying the night time.) While I show you these pictures think your own thoughts of the things you do every day that make you glad you are alive. (While showing the morning and evening pictures, say or read parts I, XXII, XXIII from *Secrets*. Part XXIV is printed here:⁵)

At night I like to snuggle in my pillow,
And close my eyes up tight.

Then I can see pictures in my mind—
I can see vegetables growing in the sun,

And butterflies and birds up in the sky.
I can see the light green worm climbing our apple tree.

I can see all the things in our garden.

They were so busy all day long,
They never noticed once that I was there—

Except for little Chip, who likes my bread.

But they are all my friends
Because I know them.

I know the tastes of fruits and vegetables,

I feel the morning dew on my bare feet,
And hear the cricket chirping in the grass.

I know the secret of each one of them.

God gives me love to love the world he made.

I fold it all up close inside myself,
And say a little thank you in my prayer.

SENTENCE PRAYERS: Of thankfulness by the children

GUIDED SILENT PRAYER:

God gives us joy in growing. Let us each think our thanks to God for helping us grow. Everything alive keeps growing and changing. Are there some things you need to begin to do or to do better, things you need to stop doing? Ask God now to help you know how he wants you to grow and change. Now ask him to help you do the things he has helped you think of. God gives us joy in growing.

8. In Trusting Him

CALL TO WORSHIP:

Leader: Jesus said, "your heavenly Father knoweth that ye have need of all these things." (Matthew 6:32b)

Response: Psalm 25:2a; 40:4a

PICTURE STUDY:

(Use pictures of Jesus teaching, Jesus

⁵From *Secrets*, copyright 1945 by Jessie Orton Jones, author and Elizabeth Orton Jones, Illustrator. Used by special permission of the Viking Press, Inc.

healing, Jesus with his friends.) Once Jesus was talking to the people outdoors on a hillside. He had looked up at the birds flying the wide sky and told the people of God's care for little things. He had looked down at the hillside carpeted with flowers and told them of God's care for each flower.

Around him, too, Jesus could see mothers with babies in their arms. He could see fathers with their sons sitting on the ground close by. He knew how fathers and mothers felt about their children. "When your sons are hungry and ask for bread do you give them a stone?" he asked. Everyone knew the answer to that question. Jesus went on: "You, who often are not good, know how to give good gifts to your children when they ask. How much more does your Father in heaven give good things to them who ask him." The people were glad. Jesus had helped them know they could trust God as a child trusts his father.

(You may tell also the story found in John 5:2-17 with the following ending:) And some of the people thought: "God

knows. God cares. God works still. Jesus makes us sure of it. That gives us joy." They could always trust God's plan. God gave them joy.

9. In Sharing

CALL TO WORSHIP: I Timothy 6:17b;
Acts 20:35b

LITANY: "You Give Us Joy"

*O Lord, open our lips
And our mouth shall show forth your praise.*

In being hungry for chances to help, chances to bring peace:

You give us joy.

In loving Jesus and in forgiving as he forgave:

You give us joy.

In living, growing, and making discoveries:

You give us joy.

In our service here and now as we share:

You give us joy.

Thank you, God, our Father, for all your ways of giving joy.



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Forgive us God, our Father, for the times
We have not given joy. (Quiet moments.)
Put a new and right spirit within us.
Restore unto us the joy of your salvation;
Uphold us with a spirit willing to work
with you,
For in you do we put our trust. Amen.

Junior Department

by Arlene S. Hall*

THEME FOR JULY: *We Give Thanks*

July Resources

For the Leader:

You will want to do everything possible to help the juniors feel genuinely thankful—for their homes, their town, their country, and the world. You may want to make additions or substitutions to these services so each one will be meaningful to your boys and girls.

In the service "We Give Thanks for Our Town" several possible stories are suggested. The best story would be one about some person or group who has improved your town. Look for such a story in the next two weeks.

It is suggested that a father, a mother, a boy, and a girl tell why they are thankful for their homes in the fourth worship service. Contact these people early and invite them to share their ideas with the juniors.

All hymns are found in *Hymns for Junior Worship* and in many other hymnals.

1. For Our Country

WORSHIP CENTER: The flag and the Bible

CALL TO WORSHIP:

Leader: Psalm 100:4

Response: Psalm 100:5

HYMN: "America"

SCRIPTURE: Psalm 33:12-22

HYMN: "America the Beautiful"

HYMN STUDY: "America the Beautiful"
(Ask the juniors to keep their hymnals open to this hymn.)

It was a summer vacation trip that prompted Katharine Lee Bates to write "O Beautiful for Spacious Skies." During the school year Miss Bates taught English at Wellesley College in Massachusetts.

Strangely enough, the ideas for the last stanza of this hymn came first. One summer Miss Bates went to Chicago to attend the great Columbian Exposition. When she saw the great white buildings and the flag waving above, she felt proud and thankful for America.

On this same trip Miss Bates was delighted to see the wind-waved gold of the vast wheat-fields. But farther west she was to see the greatest sight of all—sunrise at Pike's Peak. Her eyes looked out upon the purple mountain majesties. What great gifts of beauty God gave to America! But God gave more than beauty; he gave his guidance too.

All these thoughts crowded into Katharine Bates' mind on the way back to

*Anderson, Indiana

DEDICATION OF GIFTS: Use music and poetry chosen from the resource list.

DRAMATIZATION: As prepared by one class, showing a family finding joy in sharing their Sunday Bible discoveries at their evening worship.

world—those who know hunger, war, loneliness, and fear. (*Silence*)

Let us ask God to teach us how to live as his children in his world. (*Silence*)

HYMN: "A Prayer for Peace" ("We Pray Thee, O Father")

3. For Our Town

WORSHIP CENTER: A map of the city fastened against the background, an open Bible on the worship table

CHORAL CALL TO WORSHIP: "Come, Thou Almighty King"

SCRIPTURE: Psalm 24

HYMN: "God, Help Us Love Our City"

STORY: (If possible, tell a true story of how someone helped your own town become a better place in which to live. Other story possibilities are "His Bread Tasted Sweet," how Jane Addams helped Chicago, what Jacob Riis did for New York.)²

HYMN: "Thanks for Our Town" ("Come, Let Us Remember")

SILENT PRAYER

BENEDICTION: Numbers 6:24-26.

4. For Our Homes

WORSHIP CENTER: Letter the words, "We Give Thanks for Our Homes" and fasten them to the background. On the worship table have a model house or village.

CHORAL CALL TO WORSHIP: "O Come, Let Us Worship"

PRAYER:

Father, we thank thee for the night,
And for the pleasant morning light,
For rest and food, and loving care,
And all that makes the day so fair.
Help us to do the things we should,
To be to others kind and good;
In all our work, and all our play,
To love thee better ev'ry day. Amen.

—REBECCA J. WESTON

SCRIPTURE: Ephesians 6:1-4

HYMN: "All People That on Earth Do Dwell"

TALKS: Why I'm Thankful for My Home (By a father, a mother, a boy, a girl)

LITANY: Thanks for Happy Homes³

Leader: For homes where mothers and fathers, brothers and sisters love one another,

Response: We thank You, O God.

Leader: For homes where the members help one another and find joy in doing so,

Response: We thank You, O God.

Leader: For homes where people share the work so that everyone makes work lighter,

Response: We thank You, O God.

Leader: For homes where people have good times together in the place where they live,

Response: We thank You, O God.

Leader: Help us make our home a place of ever growing love,

Response: We pray, O God.

Leader: Help us to find the joy there is in sharing work,

¹In *Stories for Junior Worship* by Alice Geer Kelsey, Abindon-Cokesbury Press.

²Information about Jane Addams or Jacob Riis may be obtained at your public library.

³From *Thoughts of God for Boys and Girls*—Connecticut Council of Churches. Used by permission.

Colorado Springs. When she reached her room, she put her thoughts on paper. Thus, the great hymn, "America the Beautiful" was born.

The second stanza begins with the words, "O beautiful for pilgrim feet." Miss Bates thought about the pilgrims, but she thought too of all those who have pioneered—those who crossed the mountains and made homes in the west, those who pioneered for peace and liberty.

Notice that each stanza ends with a prayer. There are still many, many ways in which America needs God's help.

LISTENING MUSIC: "America the Beautiful," one stanza

PRAYER: Read in unison the prayer that concludes each stanza of "America the Beautiful." Begin with the words, "America, America . . ."

HYMN: "For Peace and for Plenty"

2. For Our World

WORSHIP CENTER: World globe or picture of people of the world

CALL TO WORSHIP: Psalm 117

HYMN: "My God, I Thank Thee, Who Hast Made"

SCRIPTURE: Psalm 67

POEM: "My Country Is the World"

My country is the world;
My flag with stars impearled,
Fills all the skies,
All the round earth I claim,
Peoples of every name;
And all inspiring fame,
My heart would prize.

Mine are all lands and seas,
All flowers, shrubs, and trees,
All life's design,
My heart within me thrills,
For all uplifted hills,
And for all streams and rills;
The world is mine.
And all men are my kin,
Since every man has been
Blood of my blood;
I glory in the grace
And strength of every race,
And joy in every trace
Of brotherhood.

—Anonymous

HYMN: "Let All the World in Every Corner"

GUIDED PRAYER:

Let us thank God for making the world beautiful and orderly. (*Silence*)

Let us thank God for the people in his world. (*Silence*)

Let us thank God for his plan for world peace and brotherhood. (*Silence*)

Let us ask God's help that we may be peacemakers, that we may help make the world a peaceful place. (*Silence*)

Let us ask God to show us how we may help the suffering people of the

Response: We pray, O God.

Leader: Help us to take more time to have good times with the people in our own family,

Response: We pray, O God. Amen.

HYMN: "Now Thank We All Our God"

August Resources

THEME FOR AUGUST: God's Good Gifts

For the Leader:

During the summer there is often greater awareness of God's greatness and goodness. Let us use this awareness to help juniors praise God for some of his most basic gifts—life and health, mind, time, love of man, and love of God.

This month attendance may be lower than usual due to summer vacations. Be sure that there is no letdown in your own attitude as you prepare the worship services. Do your best to help each child and teacher feel close to God.

All hymns are found in *Hymns for Junior Worship* and in many other hymnals.

1. God's Good Gift of Life and Health

WORSHIP CENTER: Fresh flowers

CHORAL CALL TO WORSHIP: "O Come, Let Us Worship"

SCRIPTURE: Psalm 96:1-12

HYMN: "O Lord of Heaven and Earth and Sea"

SCRIPTURE: I Corinthians 6:19-20

STORY: "The Missionary Who Came Home"⁴

Theodora Floyd sat in the big hall at the college listening to a debate. The second speaker was a young Negro man. Theo gasped in surprise. In her home town Negroes were not allowed to work or play with white people. But she was interested and thrilled with what the young man had to say.

The young Negro man won the debate without question. Theo kept thinking about her surprise. Why should she think herself better or smarter than anyone else? So Theo wrote an article for her college work on the subject, "Education for the Southern Negro," and won a special prize for her work.

Theo wanted very much to go to China to teach English to the Chinese boys and girls. She wanted to live with them and to know their ways. But no one needed an English teacher in China just then.

"If you were a nurse, we could send you at once," they told her. So Theo went back to college and learned to be a nurse. The first time she saw a person die, Theo fainted and was very sick. But she kept on with her work. She learned to work with sick people and make them want to do the right things to get well. The sick people loved Theo because they knew she would do her best for them.

Even then Theo did not get to China. Instead she was asked to go to Honolulu to work with mothers and children in their homes, teaching them how to eat the right foods and to keep well.

Theo was surprised again about her ideas of people. She found that the Oriental mothers in Hawaii loved their babies and kept them very clean. She loved to go into their homes and talk

with them. Especially she loved the tiny babies.

When a little, sick baby was brought to her, she worked day and night to help it get well. Then she went home with the mother to teach her how to care for the baby. Everybody loved "Missy Theo."

"Why do you live here in Hawaii and help the mothers when your own state of Georgia needs you?" a doctor said to Theo one day. Theo thought about the idea. She still wanted to go to China. But maybe she was needed among the poor people in her home state.

"Please come home at once," they said. "We do need you."

So Theo was the missionary who came home to work. She lived in Atlanta and drove her car up and down the roads of the whole state. People came to know "Miss Theo" and to love her here too.

She found that many tiny babies died because there was no way to care for them in the poor homes of the people. She talked to her wealthy friends until they bought enough baby incubators to loan to the mothers for the first few weeks of a baby's life. When a telephone call came from a nurse for an incubator, Miss Theo took it to the home in her car and stayed until the mother knew how to use it and how to care for her baby.

Miss Theo has babies named for her all over the state of Georgia as well as in Hawaii. She says that is the very best kind of monument for her work, for it is made of healthy, happy children who will grow up to help others in their turn.

CHORAL PRAYER: "Take My Life and Let It Be"

2. God's Good Gift of Mind

WORSHIP CENTER: Bookends holding several junior books, open Bible.

CALL TO WORSHIP: Psalm 95:1-3

HYMN: "Ever Faithful, Ever Sure"

POEM: "The Wonderful World"

Great, wide, beautiful, wonderful World,
With wonderful water round you curled,
And the wonderful grass upon your breast,
World, you are beautifully dressed.
Ah, you are so great, and I am so small,
I tremble to think of you, World, at all;
And yet, when I said my prayers today,
A whisper inside me seemed to say,
"You are more than the Earth, though
you are such a dot:

You can love and think, and the earth
cannot!"

—WILLIAM B. RANDS

LEADER: God has given us minds and the power to think. He lets us decide how we will use our minds, what thoughts we will think. Paul, a great Christian of the Bible, gives us this advice:

SCRIPTURE:

First Junior: Philippians 4:8

Second Junior: II Timothy 2:15

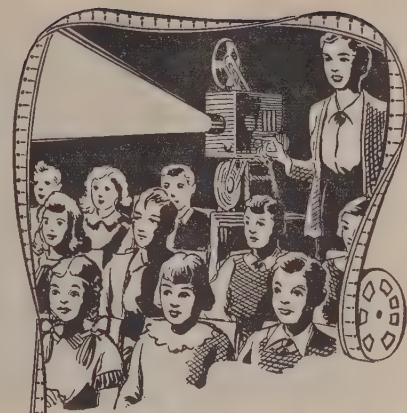
HYMN: "We Give Thee But Thine Own"

PRAYER: Our Father, thank You for creating us so we can think, believe, remember, and decide. May we fill our minds with good thoughts each day. Help us to make good use of all our powers. Amen.

CHORAL RESPONSE: "Let the Words of My Mouth"

3. God's Gift of Time

WORSHIP CENTER: A clock and a calendar on the worship table.



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⁴From *Men and Women of Courage* by Mildred Hatch. Used by the permission of the Gospel Trumpet Company.

CALL TO WORSHIP:

Praise the Lord!
O give thanks to the Lord,
for he is good;
for his steadfast love endures for ever!"
—Psalm 106:1 RSV

HYMN: "Holy, Holy, Holy! Lord God Almighty"

SCRIPTURE: Ecclesiastes 3:1-9

HYMN: "We Give Thee But Thine Own"

LEADER'S TALK: "A Few Minutes Each Day"

How good is your arithmetic? Two and two are four. That's easy. But what will thirty minutes a day for a whole year make? Is the answer just 30 minutes times 365 days? Is the answer just 182 hours? Let's see if thirty minutes a day might make something different.

Alice wanted to become a pianist. She practiced a half hour each day. By the end of the year she was playing songs for the family to sing. She has played at church and school several times. Her teacher said, "Keep up the good work, Alice. You will be playing in the school orchestra before you are much older." What did thirty minutes a day make for Alice?

Paul was the oldest boy in his neighborhood and in his family. He wished there was someone his own age to play with. Since there wasn't, he spent a lot of time alone. When the younger children came around, he teased them until they went home crying. Paul began to think he was the boss of all the children in the neighborhood. They were almost afraid of him. When a boy Paul's age moved nearby, Paul had forgotten how to be friendly. The new boy knew how to have fun with younger children. Soon Paul found himself without anyone to tease or anyone to love. What had a few minutes a day done to Paul?

Ted's dad gave him a calf. It was Ted's job to feed and water it every day. Sometimes Ted wished he could play ball instead, but he stuck to his job. The calf grew. When it became a cow, Ted had more work to do. Now he had to milk the cow and sell the milk. Each week there was money to put in the bank. When Ted finished high school, he sold the cow. With that money and the money he had deposited each week from selling the milk, Ted had enough money to start to college. What did thirty minutes a day make for Ted?

Let us bow our heads and think about how we're using our time. Are we making the best of the time God has given? What kind of persons are we becoming? Let us ask God's help in knowing how to make good use of our minutes, our hours, our days, our lives.

SILENT MEDITATION

CHORAL PRAYER: "Father, Lead Me Day by Day"

4. God's Good Gift of Human Love

WORSHIP CENTER: Fresh flowers

CALL TO WORSHIP:

Leader: Praise the Lord,

Praise the name of the Lord,
give praise, O servants of
the Lord.

—Psalm 135:1 RSV

Response: I will give thanks to the
Lord with my whole heart.

—Psalm 9:1 RSV

HYMN: "The Brotherhood of Man"

LITANY: "Thanks for Friends"

Response: We give thee thanks for
friends, O God.

Leader: We are glad for the friends who live next door and up the street; for those who are our "best friends," those on whom we can count when we are lonely or with whom we most enjoy doing things together, those who are our constant playmates. Help us to show how glad we are by being the best kind of friends we know how to be.

Response: We give thee thanks for
friends, O God.

Leader: We are glad for the friends whom we see only occasionally, those who live farther away than our own street or neighborhood. We like to visit these friends because it helps us to know what children are doing and thinking in other towns and villages. Help us to be good friends when we go visiting, to be interested in learning to do new things, and to be helpful and kind when we share our own games and activities.

Response: We give thee thanks for
friends, O God.

Leader: We are glad for the friends who are a bit different from us. Some have different colored skins. Some speak differently. Many live differently and eat different food. We enjoy these differences and we want to help everyone enjoy them with us.

Response: We give thee thanks for
friends, O God.

Leader: We are glad for the friends whom we do not see: those who live across the seas, on the other side of the world. Help us to show our love for any of our friends who are in need, by sharing food and clothing and money.

Response: We give thee thanks for
friends, O God.

Leader: We are glad for those friends who lived before us, in all times past; those whose lives have helped us to know better the way of Jesus, the way of love and friendliness for all.

Response: We give thee thanks for
friends, O God.

HYMN: "For the Beauty of the Earth,"
stanza 3

STORY: "The Second Mile"

The great road that stretched for miles in both directions was crowded. Groups of people on foot traveled steadily onward. Donkeys, heavy-burdened, passed along. A long train of camels with great bulky loads high on their backs plodded by. The boy David, standing by the side

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of the road, watched everything with eager eyes.

"Someday I'll follow the road on and on and on," he thought. "I'll follow it down to the Great Sea—and I'll not stop even there!"

His eyes fell upon a single figure, walking alone along the crowded road. "He's a Roman soldier," thought David. "I can tell by the way he's dressed. How I hate the Romans! If it weren't for them we Jews would be free again. Then we shouldn't have to pay their taxes! Or obey their laws! I hate them all!"

He stared at the Roman soldier who was almost opposite him now in the road. Suddenly the soldier stopped. He shifted the heavy pack he carried and eased it down to the ground. Then he straightened up again and stood resting a moment, watching the people passing by.

David still stared at him, thinking angry thoughts. Then just as the soldier turned to pick up his pack once more he noticed David standing not far off.

"Here, boy," he called. "Come here!"

David wanted to turn and run but he did not dare. No one dared to disobey one of the soldiers of Rome. David went nearer, slowly. The soldier motioned to his pack. "You will carry it for me," he said.

Now David knew well that there was no help for it. He knew the hated Roman law. Any soldier could make any Jewish boy or man carry his load for him in any direction he was traveling, for one mile.

"But only for one mile!" thought David, angrily, as he picked up the pack.

The soldier had already turned away and started on along the road. He did not even bother to look back to see that David was following him. He knew he would not dare to do anything else.

David followed. The pack was heavy but David was strong. He swung along easily but his thoughts were angry. He wanted to throw the soldier's pack down in the dirt and stamp on it. He wanted to shout and rage at that hated Roman soldier striding ahead of him. But he could do nothing except follow along, keeping his bitter thoughts to himself.

"Well, it's only a mile," he thought, "just one mile. He can't make me go a step farther. Only one mile."

The words made a sort of song in his mind in time to his steps. "One-mile; one-mile."

Then as he was plodding along David suddenly remembered another day when he had walked along this same road. He had gone out a little way from the city with some of his friends to find a young teacher of whom they had heard. They had found him out on the hillside among a crowd of people. David had stopped with the others to listen to what he said.

"What made me think of him now?" wondered David with one part of his mind. Another part was still repeating over and over, "one-mile; one-mile."

"Of course," he remembered suddenly. "The Master used those very words. What was it he said about one mile?" He walked on, frowning, for a moment before he could remember. Then he said the words to himself. "Whosoever shall compel thee to go one mile, go with him two." That was what he said! David had not paid very much attention to it at the time. He remembered now other things the Master had said. "Love your enemies." "Do good to them that hate you." Then once more David found himself repeating the strangest of them all. "Whosoever shall compel thee to go one mile, go with him two." Does he mean—could he mean—like





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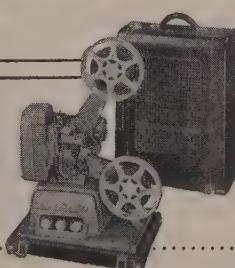
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—now?" David puzzled. "But why? Why should I go more than one mile?"

David was so busy thinking that he did not notice that the soldier had stopped, and so he almost ran into him.

"You have come a mile," said the soldier. "Give me the pack."

"I will go on," said David. And he did not know why he said it. "It has not seemed far. I am not tired."

The Roman stared at him in surprise, and for the first time David really looked into his face. He saw that the soldier was very young. He saw too that he was very, very tired, in spite of the straight, soldierly way in which he stood.

"You have come a long way," said David.

"Yes," said the other, "a weary way of many miles."

"Have you far to go?"

"I go to Rome."

"So far!" said David. "Then let me carry your pack another mile. There is no one here to take it. Another mile will be nothing."

"You are very kind," said the soldier, and his face was still full of surprise.

So they went on, only now the Roman waited for David and walked beside him along the road. And suddenly David found himself talking to the soldier as if they had known each other for a long time. He told him all about his home and family. He listened while the soldier talked of his travels in far places. They were so busy talking that the distance seemed short.

"Tell me," said the soldier at last, "how did it happen that you offered to come this second mile?"

David hesitated. "I hardly know," he said. "It must have been something the Master said, I think." Then he told the soldier all that had happened out on the hill and all that he could remember of the Master's teachings.

"Strangel!" said the soldier thoughtfully, "Love your enemies.' That is hard teaching. I should like to know this Master."

They had come now to the top of a hill and to the end of the second mile. David looked back along the road toward his home. "I must go back," he said.

The soldier took his pack and shivered it again. The two clasped hands. "Good-by . . . friend," said the soldier. "Good-by . . . friend," answered David, smiling up into the soldier's eyes.

As David strode back along the road the words of the Master kept running through his mind: "'Whosoever shall compel you to go one mile, go with him two.'" And as he repeated the words he found himself adding with a strange, deep joy: "It works! There's something in it! I walked one mile behind an enemy—I walked the second mile and found a friend!"

PRAYER: (by the leader)

HYMN: "A Song of Thanksgiving"

5. God Gives His Love

WORSHIP CENTER: Fresh flowers
CHORAL CALL TO WORSHIP: "Come, Thou Almighty King"

SCRIPTURE: Psalm 95:1-7

LISTENING MUSIC: "Now Thank We All Our God," one stanza

HYMN STUDY: "Now Thank We All Our God"

As a boy in Germany Martin Rinkart showed interest in music. He was one of the boy choristers at St. Thomas Church. After finishing college, he taught high school and directed music at church. Later

he went to Eilenberg as a deacon, then became a pastor.

Martin Rinkart lived in Eilenberg during a time when that city knew great trouble. The Thirty Years' War was in progress. Because Eilenberg was a walled city, great numbers of refugees sought safety within its walls. The city became overcrowded, and the people suffered both from famine and disease. Martin Rinkart served not only as a pastor, but he carried much responsibility for the city.

Does it seem strange to you that in Eilenberg during a war this great hymn of praise was written? This is only one of the sixty-six hymns that came from Rinkart's pen.

The original German title for this hymn meant "short grace before meals." Perhaps you and your family would enjoy singing it as your prayer before dinner.

Today the hymn "Now Thank We All Our God" is sung in many churches. In Germany, England, and America it is sung at times of great national rejoicing. This is a hymn that all of us can sing in our hearts when we feel thankful.

PRAYER: The Lord's Prayer (in unison)

HYMN: "All That's Good, and Great, and True"

BENEDICTION: Throughout each day may we be aware and thankful for your love, our Father. Amen.

Junior High Department

by Laura A. Athearn*

THEME FOR JULY-AUGUST: *Our Father's World*

For the Leader:

During the two months which these resource materials are designed to cover, there will be a variety of experiences that junior high boys and girls will share. The general theme—"Our Father's World"—unifies the spiritual interpretations that we hope to develop through these services.

It is difficult in many church schools to maintain regular attendance and effective leadership during the summer months. Sometimes it may be possible to make a special feature of the worship services. You should be able to gain the interest of the boys and girls by giving them extra responsibilities. Perhaps you will get better results if you appoint a worship committee to serve two weeks at a time. However, if there is a responsible boy or girl who will be able to attend regularly during the two months, that youth might be appointed as general chairman. Other committees suggested are: Committee for Worship Center; Music Committee; Drama Committee.

The material here provided is necessarily very brief. It is intended to be suggestive. You should be able to add significant materials that are developed by the group. It is suggested that you make use of special musical numbers such as may be provided by members of the group who will have the time for extra practice. It is also a good time to develop original dramatizations that can be worked out by the special committee with the help of an adult resource leader. These are suggested for the sixth and the seventh services.

1. Our Country

WORSHIP CENTER: Use American flags as part of arrangement.

PRELUDE: "O Beautiful for Spacious Skies" Hymn tune, *Aurelia*

CALL TO WORSHIP: Psalm 100

HYMN: "My Country 'Tis of Thee"

SCRIPTURE: (Choose from responsive readings in back of your church hymnal.)

LEADER:

We are thinking about our country today because we have just observed the anniversary of our independence. Our country is a part of "our Father's world." Let us think of some of the things that make our country seem to be out of harmony with God's world of beauty and goodness. (Wait for answers.) Are not these things mostly due to the mistakes of persons? Do we have any responsibility for helping to make things right?

Now let us think of the goodness and beauty in our country that seems to be a real part of God's plan.

HYMN: "Heralds of Christ, Who Bear the King's Commands"

MEDITATION: "What Some Great Leaders Have Said About Our Country"

Voice of Washington:

"Let us, then, as a nation, be just, observe good faith toward all nations, cultivate peace and harmony with all, and give to mankind the example of a people always guided by an exalted justice and benevolence."

Voice of Benjamin Harrison:

"Christ in the heart, and his love in the nation, is the only cure for the ills which threaten us today."

The Voice of Theodore Roosevelt:

"The things that really count in life are the things of the spirit—courage and endurance, love of home and country, love of beauty in man's work in nature, love and emulation of daring and lofty adventure."

The Voice of Abraham Lincoln:

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand by anybody who stands right, stand by him while he is right, and part with him when he goes wrong."

PRAYER

HYMN: "O Beautiful for Spacious Skies"

BENEDICTION: Psalm 67:1-2

2. God's Laws

WORSHIP CENTER: Use map or chart of sky, giving position of stars and planets. Place globe on table or altar.

PRELUDE: Mendelssohn's *Song Without Words*, or hymn tune, *Consolation*

CALL TO WORSHIP: I Chronicles 16:29

*Athens, Ohio.

HYMN: "All Beautiful the March of Days"

SCRIPTURE: Genesis 1:1-5; 1:31-2:1;

Psalm 19 (May be used as choral reading.)

MEDITATION:

One of the most wonderful facts about our Father's world is its orderliness. When we go to bed at night, we need never fear that it will always be dark. Dawn comes, and with it the sun. But we would not be able to live continuously under the bright, warm sun. The earth moves ever so slowly and steadily around the sun, and darkness comes to shelter us and give us needed rest. Then comes the moon with its dim but restful light, and the stars with their twinkling points of light that give the night a beauty all its own. Everything happens in an orderly fashion, held in control by the power of God.

HYMN: "This is My Father's World"

PRAYER:

We thank thee, heavenly Father, that the movements of the sun and stars are controlled by thy laws. We find security in the knowledge that thou art a God of order. Help us to see thee in all the workings of the universe, as did the noble Hebrew writers. As our knowledge of the world thou hast made grows, may we understand more about thy goodness to all mankind. Amen.

HYMN: "Lord of All Being, Throned Afar"

BENEDICTION

3. A World of Color

WORSHIP CENTER: Arrange flowers of many colors on a white cloth on table or altar. Use green curtain for background.

PRELUDE: *Country Gardens*, by Grainger or hymn tune, *Laudes Domini*

CALL TO WORSHIP: Psalm 104:24

HYMN: "God of the Earth, the Sky, the Sea"

SCRIPTURE: Genesis 9:12-15; Ezekiel 1:28

HYMN: "Lord of All Being, Throned Afar"

LEADER:

We know that God must love color because he has made so many shades and hues of the different colors we see in nature. After the darkest day when clouds and rain seem to hide much of the beauty of the earth, we often see a beautiful rainbow. God gave the rainbow as a promise of his protection and care, we are told in our Old Testament.

HYMN: "God of the Glorious Sunshine"

THE SYMBOLISM OF THE RAINBOW:

(This presentation can be made as elaborate as you wish. Six persons are needed to represent the colors. The colors may be shown in flowers, or each may present a bow-shaped strip of color which when put together will make a rainbow.)

Red is the color that symbolizes courage and self-sacrifice.

Orange is the color that is symbolic of fruitfulness, growth and warmth.

Yellow symbolizes gold, and suggests value or worth.

Green is symbolic of new life, of hope for future growth.

Blue is the color that symbolizes truth, faith and loyalty.

Purple is the color of royalty; it suggests the kingliness of Christ.

HYMN: "God, Who Touchest Earth with Beauty"

CLOSING PRAYER:

O God, we thank you for beauty in color that makes your world such a lovely place to call our Father's world. We are sorry when the colors are dimmed or blotted out by the mistakes made by persons who do not know thee. Help us, O God, to discover all the meaning that may be found in the symbolism of color, and then build it into our lives. Amen.

4. Listening for God

PRELUDE: Hymn tune, *Terra Beata*, or use a record giving bird calls.

CALL TO WORSHIP:

Do you know how to listen, how to hear the sounds of God, in his world? Can you hear him speak in the wind; In the whispering pines and rustling shrubs?

Do you get his message in a bird song;

In the sweet glad music of the hermit thrush?

The sounds of God have wondrous things to tell,

But you must listen carefully and well.

HYMN: "This is My Father's World"

MEDITATION: "The Miracle of Sound" (This may be given by a teacher or by one of the adults of the church.)

LITANY OF THANKS FOR BEAUTY IN SOUND:

Leader: For the sense of hearing which enables us to enter the world of sound, **Response:** *We thank thee, O God.* (And so after each of the statements which follow.)

For the power to listen to the rhythm and harmony which thou hast put into the world of nature,

For the symphony of the wind which we

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may hear in a grove of trees,
For songs of birds that fill us with joy and
happiness,
For the music of the rippling brooks, the
harmonious sound of waterfalls, and the
thunderous roar of waves of the sea,
For every sound that tells us that thou
art speaking to us through thy creation,
Response: We thank thee, O God.

SCRIPTURE: John 3:8-17

HYMN: "Let Us with a Gladsome Mind"

BENEDICTION:

Breathe through the heats of our desire
Thy coolness and thy balm;

Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and
fire,
O still, small voice of calm.

—JOHN GREENLEAF WHITTIER

5. Unto the Hills

WORSHIP CENTER: You may use a large
picture, "I Will Lift Up Mine Eyes," by
Taylor, or a mountain scene as center
of attention.

PRELUDE: Hymn tune, *Felix*

CALL TO WORSHIP:

Leader: Psalm 121:1-2.

Response: Psalm 90:1-2

HYMN: "O Worship the King"

Leader: People have long worshipped
God in high places. The early Hebrews
seemed to have the idea that they were
closer to God in a high place. Jerusalem,
their holy city, was built on a hill they
called Mount Zion; and their Temple was
erected on its highest spot.

Jesus often went up to the hills for rest
and prayer, talking with his heavenly Fa-
ther, and gaining new strength.

Voice: "I will lift up mine eyes unto
the hills."

HYMN: "Ye Fair Green Hills of Galilee"
(First stanza only)

Leader: After one of his most sacred
experiences, his baptism, Jesus went to a
mountain in the wilderness to pray, and
there was tempted by the Evil One. After-
ward angels ministered unto him.

Voice: "I will lift up mine eyes unto
the hills."

HYMN: "Christ of the Upward Way"
(First stanza only)

Leader: From the hills of Galilee Jesus
could see the traffic of the old caravan
road. Roman soldiers traveled this way,
inflicting much suffering on the people.
Greedy merchants were intent on gain at
the expense of the poor. There he gained
a vision of the needs of our Father's world.

Voice: "I will lift up mine eyes unto
the hills."

HYMN: "There's a Light upon the Moun-
tain" (First stanza)

PRAYER: (Provided by Leader or commit-
tee.)

Leader: There are many wrongs in our
world that need to be made right. There
are selfishness, jealousy and greed which
need to be changed into Christian gener-
osity and selflessness. We too can go to
some mountain of vision to pray for the
strength which Jesus found to face his
task.

Voice: "I will lift up mine eyes unto
the hills."

HYMN: "Christ of the Upward Way"
(Stanza 5)

6. Rocks and Trees

WORSHIP CENTER: A miniature nature
scene may be made on a large tray,
using sand, moss and stones, and groups
of sturdy green twigs. Above the scene
place the words: HIS HAND THE
WONDERS WROUGHT.

PRELUDE: "God of the Glorious Sun-
shine," Hymn tune, *God's Love*

CALL TO WORSHIP: Jeremiah 17:7-8

HYMN: "This is My Father's World"

PRAYER:

O God, we thank thee for the won-
ders of the world: for rocks and trees,
symbols of the power and strength that
the Christian may find; for all the beauty
of the earth. Help us to try to make the
beauty we find in thy world a source for

inspiration and strength. Thou, who
toucheſt earth with beauty, make us love-
ly, too. Amen.

HYMN: "God of the Glorious Sunshine"

SCRIPTURE: (From the following passages
choose the Scripture you would like to
read, perhaps several selections.)

ROCKS: Isaiah 26:4-6; Psalm 61:1-2; Mat-
thew 16:13-18

TREES: Psalms 1:1-3; 104:16-18; Isaiah
44:14-17; Luke 21:29-33; Revelation
22:1-2.

SPECIAL MUSIC: "Trees" by Joyce Kil-
mer, or music selected by committee.

MEDITATION: "Spiritual Symbolism in
Trees" (An adult, perhaps one of the
parents, can give a very interesting talk
on this.)

DRAMATIZATION: Peter, the Rock Man.
(Have your drama committee work out
an original dramatization.)

HYMN: "This is my Father's World"

7. Skies and Seas

WORSHIP CENTER: You may use a large
picture showing a sunset scene, or
"When I Consider Thy Heavens," by
Taylor, as center of interest.

PRELUDE: Hymn tune, *Creation*

CALL TO WORSHIP: (Given by two per-
sons)

Leader: Psalm 66:1-2

Response: Psalm 66:4.

HYMN: "God of the Earth, the Sky, the
Sea"

SCRIPTURE: Select from the following:
Psalm 19:1-6 (This may be given as a
choral reading.) Psalm 107:23-32;
Luke 12:54-56; Psalm 33:6-9; Mat-
thew 8:23-27.

HYMN: "Fierce Was the Wild Billow,"
or "Jesus, Saviour Pilot Me"

MEDITATION: "The Story Peter Told."
(An account of the storm at sea, as told
by Peter, may be arranged as informal
dramatization.)

HYMN INTERPRETATION: "The Spacious
Firmament on High"

This hymn was written more than two
hundred years ago by Joseph Addison, a
great English writer. The hymn is based
on Psalm 19:1-6.

Let us read the first stanza of the hymn
as a poem, keeping in mind the wording of
the Psalm. Notice the beauty of the de-
scriptive words: "spacious," "blue ethere-
al," "spangled," and "shining." Do they
not help us to see the beauty of the starry
sky? Notice how the writer attributes all
this beauty to the "work of an almighty
hand."

Read the second stanza. You will see
that it completes the impression made by
the opening words, and makes us marvel
yet more at the beauty God has given us.

Read the last stanza in unison. It brings
the hymn to a climax in the last line,
"The hand that made us is divine."

The beauty and power of the words of
this hymn are greatly increased by the
musical setting. The tune *Creation* is taken
from the chorus, "The Heavens are Tell-
ing," which is a part of the oratorio *Crea-
tion*, composed by the Austrian musician
Franz Joseph Haydn. He was very re-
ligious, always beginning every musical
composition with the Latin words, *In
Nomine Domine* and ending with *Laus
Deo*. He said of the oratorio *Creation*,
"Never was I so pious as when compon-
ing *Creation*. I knelt down every day and

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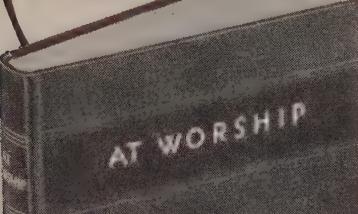
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prayed to God to strengthen me for my work."

Let us sing the entire hymn and let this glorious music give us a message of praise to our creator.

CLOSING PRAYER: (You may use a stanza of one of the hymns for this prayer.)

8. "Though the Wrong Seems Oft so Strong"

WORSHIP CENTER: Arrangement of flowers

CALL TO WORSHIP: Psalm 134

HYMN: "This is My Father's World"

LEADER:

Perhaps some of you have been thinking, while we have been talking about the beauties of our Father's world, that there is much that is ugly and wrong in the world today. It is true that persons have used the minds God gave them to invent things that bring destruction and death as well as health and life. This is not always the fault of the person doing the basic creative work on the invention. Often the results of his work may be used either for something that will destroy the beauty and goodness God put into the world, or for something that will help make God's good things available to more people. It is up to us, through our representatives in the Government, to decide. Is there not a right and good way to solve the difficulties between nations that would not bring death and destruction?

The wrong in the world today seems very strong, but we know that "God is the ruler yet."

HYMN: "Where Cross the Crowded Ways of Life"

SCRIPTURE: Luke 19:41-47 and Mark 11: 20-25

HYMN: "We Would See Jesus"

LEADER:

We might be filled with fear as we listen to those who tell of the possibilities of world destruction from the atom bomb and other terrible weapons of war. But the Christian has faith that the goodness of God will be strong enough to make persons work for the ways of peace and goodwill. Let us prepare to be workers for God in helping to keep his world a place of beauty and goodness as he intended it to be.

PRAYER:

O God, we know that there are many ugly and unlovely places and persons in our world. Perhaps we have been tempted to follow in ways of wrong. Forgive us, our Father, if we have in any way defaced the beauty and loveliness that could be in the world today.

We pray for the scientists, the creators of power which may be used for health or for death. May the power of thy goodness prevail, so that life and beauty may live forever. Amen.

HYMN: "Be Strong," or "Forward Through the Ages"

BENEDICTION: Jude 24.

9. God Is the Ruler Yet

WORSHIP CENTER: Make an arrangement of candles in different colors, and of various sizes, with one tall white candle in the center.

PRELUDE: Hymn tune, *Hymn to Joy*

CALL TO WORSHIP:



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O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.

HYMN: "Joyful, Joyful, We Adore Thee"

LEADER:

There are many evidences in our world today that the power of God is still stronger than the power of wrong. It was so in the days of Christ, and when the early Christians were discovering new ways to honor and serve God by their deeds. Let us listen to some of the great words of direction in our New Testament:

SCRIPTURE: May be read by six readers.

First Reader: I Peter 3:8

Second Reader: I Thessalonians 4:9

Third Reader: Romans 15:1

Fourth Reader: Galatians 6:2

Fifth Reader: I Thessalonians 3:12

Sixth Reader: Matthew 19:19

AN ACT OF PRAISE: (Leader and Group)
Group: Sing first stanza of "For the Beauty of the Earth"

Leader: Read Psalm 148:1-6

Group: Sing 2nd stanza "For the Beauty of the Earth"

Leader: Read Psalm 148:7-10

Group: Sing third stanza of hymn

Leader: Read Psalm 148:11-13

Group: Sing fourth stanza of hymn

Leader: Read Psalm 148:14

Group: Sing refrain of hymn

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(This is a suggestion for a statement of purpose which you may make as your own as you think through the ways in which you may work for God's world.)

As Christian boys and girls, living in our Father's world, let us seek for ourselves the harmony and joy that comes from a knowledge of the beauty and power that is available for our enjoyment and use.

As a group of worshippers, may we dedicate ourselves to the fulfilling of the beauty and goodness that may be found in our homes and in our community.

HYMN: "I Would be True," or "We Would be Building"

BENEDICTION: May the love of God be in our hearts to inspire us to know and to do his will, Amen.

Senior High and Young People's Departments

by Henry David Gray* and
Helen Lorbeer Gray

Mr. Terbeek has regretfully informed the Editors that he was unable to complete the preparation of the July-August worship suggestions in time for our publication schedule. We are therefore reprinting a series of services that appeared in the JOURNAL in June 1941, believing that they have permanent value and will be of help to youth groups in their summer worship experiences.

—Editors.

July Resources

THEME FOR JULY: Nature

For the Leader:

The July services have nature themes. Nature is one of God's windows into the infinite. But young people do not find the God and Father of our Lord Jesus Christ in nature unless they find him first in men and women whom they admire, in the Bible, or in the quiet places of their own hearts. It is necessary to add to each of these services personal insight and appreciation which are an evidence of our inner allegiance to God. Nature means more to a Christian because a Christian sees nature through eyes illumined by the most glorious known conception of nature's God.

Flowers may abound each Sunday. Great music is suggested for many preludes and postludes. If your meetings are held indoors, do try to use music, and use it well. There are fine recordings of many of the selections listed. Perhaps someone in your group could lend the records and a player.

1. Nature is Creation, Not Creator

PRELUDE: "Break Forth O Beauteous Heavenly Light," Bach

CALL TO WORSHIP: Psalm 8:1, 3, 4

HYMN: "Holy, Holy, Holy"

SCRIPTURE: Genesis 1: 1-6, 9-11, 20, 24, 26-31

PRAYER:

Dear Father God, Creator and Sustainer of all in earth and heaven, may we always see thee in thy handiwork. We are thankful that the seasons come and go. No matter what mistakes we humans make, we know we can count on thy laws and thy ways. We are thankful for each little flower as well as for the grand mountain peaks. We would seek thy presence in desert places as well as in verdant forests. May these scenes of loveliness be pathways to thy presence and stepping stones to our better selves through knowledge and love of him who is thy son and in whose name we pray. Amen.

HYMN: "Lord of All Being"

*Dr. Gray is pastor of the Oneonta Congregational Church of South Pasadena, California.

MEDITATION: "God Was Lonely"

According to the writer of that wonderful play, "Green Pastures," God created man because God was lonely. Already he had created the wonder world of nature: light and darkness, dry land and water, birds of the air, beasts of the field, fish of the sea, metals, precious stones, forests, grasses, flowers, and fruits. God saw all these creations and acclaimed them good. They were his to possess, observe, and ponder over—but God said, "I'm lonely!" A knowledge of the past, a control of the present and future were his, and yet he was lonely; his heart's yearning was unsatisfied. All these wonders were not enough. The stars and metals and the stones were unable to be his companions. The grasses and the trees and the flowers could not talk. The fish and the birds and the animals were not able to think or to pray or to worship.

So God created man "in his own image." To man he gave the power to think, the ability to choose good or evil, and the capacity to pray. He made man a living spirit—a person able to enter into fellowship with Himself. God was lonely; so he created man that he might have fellowship with him. Does he have fellowship with you?

PRAYER AND BENEDICTION:

Make us conscious of our powers, O God. Help us to realize the terrible responsibilities thou hast given to us as sons of thine. Sometimes we feel very small before the grandeur of great open spaces or besides the towering Sequoia trees. We seem but tiny specks of sand beside the wideness of the ocean. Yet thou carest for us more than for all of these. Lead us to see more clearly that we are thy children. Direct our lives as stewards of this universe, and may thine be the power and the glory forever. Amen.

POSTLUDE: "Hallelujah Chorus," Handel
(On recording)

2. We Reveal Ourselves in Our Attitude Toward Nature

QUIET MUSIC: "God Who Touchest Earth with Beauty"

CALL TO WORSHIP: Psalm 24:1-6; Matthew 6:28-30

HYMN: "Father in Heaven, Who Lovest All"

PRAYER:

Dear Father, we would think quietly of flowers and other small beautiful creations of thine. Help us to remember that they are part of thy universe and ours. We would recall the sound of a bird's call in the woods. May we have ears attuned to thy voice wherever it is to be heard. Help us not to interrupt or scoff. We would help to make this a better, finer community because we live and work and play here. Help us to know how we may live cleaner lives. We thank thee for thy great goodness to us in this beautiful world of ours. Help us not to mar or disfigure it. In the Master's name we pray. Amen.

HYMN: "God, Who Touchest Earth with Beauty"

MEDITATION: "God's Small Creatures"

A wandering band of gypsies arrived at Dundee, Scotland, for an indefinite stay. Some of the children entered school. Among those admitted was Fedor, a quiet little chap. In his lessons and school activities—with one exception—he was far behind his classmates. The exception was nature study. In this he excelled and the knowledge he had was generously shared with any who were interested enough to want it. One day the teacher appeared on the playground during lunch hour and to her amazement found the little chap with fists clenched and eyes blazing, surrounded by big boys, and repeating, "You shan't hurt him, you shan't hurt him." Wondering which of the younger children was being hurt, the teacher pushed within the closed circle and saw on the ground at the little gypsy's feet a small beetle which the bigger boys had been tormenting and now wished to crush with their boots. You may be sure the beetle escaped uninjured. How much do God's little creatures mean to you?

HYMN: "This Is My Father's World"

BENEDICTION

POSTLUDE: "The Heavens Are Declaring," Beethoven

3. Dying to Live

PRELUDE: *Andante*, Widor

CALL TO WORSHIP: Psalm 121:1, 2

HYMN: "Lord of All Being, Throned Afar"

SCRIPTURE: Matthew 4:26-32

POEM:

THE ARROW AND THE SONG

I shot an arrow into the air,
It fell to earth, I know not where:
For so swiftly it flew, the sight,
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where:
For who has sight, so keen and strong,
That it can follow the flight of song?

Long, long afterward, in an oak,
I found the arrow still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.

—HENRY WADSWORTH LONGFELLOW

PRAYER:

Great creative Spirit, we thank thee for flowers, for shrubs, for trees, for every growing thing. To each of these comes life from thee. As the seed gives its life that new flowers may bloom, so may we give ourselves that a new world may be born. Let the call of a needy world find answer from thee in us. May we be glad to hear the songs of our lives re-echo in our friends. Amen.

HYMN: "We Would Be Building"

MEDITATION:

Clouds of butterflies rise at every fall as one crosses a field in July. Some of these winged little creatures are brilliant as rainbows in color. Once they were tiny, nondescript eggs. Early summer awakened life and they became little, measly-looking caterpillars. They crawled along stems, ate, and ate, and ate until they could eat no more. Dangling from a twig or on your porch, may be seen the chrysalis of such a caterpillar. It usually looks like a small spiral of gray-brown thread. One can see no sign of life in it at all. Yet no butterfly would grace our garden flowers if there were no drab, gray-brown spirals. Between the crawling caterpillar and the brilliant butterfly there is a dark and death-like

chrysalis. To find our higher selves we often need to pass through darkness as we leave our lesser selves behind.

POEM: "The Chambered Nautilus," by Oliver Wendell Holmes

BENEDICTION: Jude, verse 24

POSTLUDE: Postlude, Eddy

4. Seedtime and Harvest

PRELUDE: "When Morning Gilds the Skies"

CALL TO WORSHIP: "O come, let us worship and bow down. Let us kneel before the Lord our maker."

HYMN: "Summer Suns are Glowing"

PRAYER

MEDITATION: "Sowing and Reaping"

"Well, I see no sense to it—not any! Why, they don't even know what they are talking about. Spiritual life? Who has ever seen it? How can anyone know what it is!" So a young man at Wells College talked to a woman campus visitor one summer day six years ago.

The visitor, whose life of three score years had been both buoyant and deep, replied: "To put it quite simply, it's the way you live, the way you think of life, the way your inner you responds to other persons, and the way you meet circumstances. That is what determines the quality and character of your spiritual life. It's the essence of the way you live." As the boy turned to go, unconvinced yet pondering, the visitor added to her goodby, "Think it over."

How much "thinking it over" would follow she did not know. He had never seen her before and no correspondence followed.

Last autumn our friend alighted from the train for a speaking engagement in a rural community. She was met by the local pastor, who raised his arm in welcome, "Hello, friend." He was the young man from Wells!

"Well, hello! Are you the pastor who was to meet me?"

He nodded and said, "Yes. This is my first church. We could talk about the spiritual life now! Remember? You planted the seed some years ago at summer conference."

SCRIPTURE: Matthew 16:24-26; 1 Corinthians 13

HYMN: "I Would Be True"

BENEDICTION: "And now abideth faith, hope, and love; and the greatest of these is love." Amen.

POSTLUDE: "I Would Be True"

August Resources

THEME FOR AUGUST: Call to Higher Living

For the Leader:

Summer time provides unusually fine opportunities for growth, either up or down. While religious conferences stimulate some to higher living, others are tempted by bad companions. Young people of both groups will respond to a presentation of specific ways of maintaining a higher level of living.

Choose the leader for each service with an eye to his personal needs. Talk over with him the meaning and significance of his theme in order that he may lead himself as well as the group into worship with understanding sincerity.

These themes express the aspiration of sincere worshipers of all times and places.

Earnest response to them on the part of the young people should lead to finer life and worship.

1. Prayer

PRELUDE: "Lord, Speak to Me That I May Speak"

CALL TO WORSHIP: Psalm 63:1-4

INVOCATION

HYMN: "O God, Our Help in Ages Past"

SCRIPTURE: Mark 1:35; Psalm 129:23, 24

PRAYER:

Dear Father—you who know us better than we know ourselves—help us to pray. Help us to want to talk with thee. Help us to accept thy guidance and inspiration. May we think less of self and more of others—in our home, in our Sunday school and church, and in our school. May we join the other young people in working toward a fairer, finer world. Lead us to know that all people are thy children. May "Thy will be done on earth" be our sincere prayer and goal. These things we ask in Christ's name. Amen.

MEDITATION: "Gaining Strength Through Prayer"

Accidents, emergencies, crises, even to minute details, are vividly written up in newspapers. One such story tells of a mother and baby trapped in an apartment house fire. The crowd called for a net. None seemed to be available and the building was burning rapidly. With the child in her arms, the woman climbed to the sill and with marvelous courage crawled across a ledge just below the window, stepped over the space between that and a lower roof, and then stood there quietly and waited, with the flames all about her. Ladders were brought in time to rescue her from this position. When she came down, a neighbor said: "How could you ever do it? I should think you would have been afraid of falling from the window ledge."

"I was afraid," the woman answered, "until I prayed. Then I trusted God and did my best."

This is one very real time to pray—when we are in sudden need. But the effectiveness of prayer then depends on how well we have been accustomed to pray. As you read and study lives of great personalities, you will find that the greater their service to mankind the more real and important to them was their prayer life. Was Joan of Arc burned because she liked to be warm? Was Edith Cavell shot because she wanted the thrill of standing before a firing squad? Did Grenfell give up comfortable English home life because he was bored and wanted to travel?

There is a countless host of such heroes, possessed with a great dream and kept strong in following and attaining that ideal through prayer. Soldiers of battle, pioneers of discovery, and searchers after truth become heroes in so far as they are willing and able to give themselves completely to their ideal. The unbelievable endurance and vitality which direct and guide their work are possible because, in following their dream, they follow rules. Each calling has its own set of rules—the higher the calling, the harder the rules. A hard rule well followed gives us more satisfaction than the accomplishment of something easy. Have you ever heard a person say, "Oh, that's too easy. Give me something hard"?

I do not know the dream that is in your heart. I do not know which type of hero you are choosing to follow, but I do know

there's a big enough challenge for the strongest, to follow Jesus and his way of love. One thing is certain: you cannot follow the ideals of a person whom you do not know. You cannot become acquainted with a person to whom you do not speak. You cannot know the meaning of friendship with a person whom you pass with a mere nod of the head or a formal "How-do-you-do." The friendlier you are with a person, the more you want to talk with him, and so friendship grows.

During the coming year let's see if we can become on speaking terms with Jesus. Not just, "Good morning. Nice day, isn't it? I hope I can go swimming this afternoon. Thanks. Goodby." Instead, heart-to-heart talks about things that matter the most, that trouble or puzzle us, that we need help about, or that we are especially happy over. Give him a chance to talk, too. Let us adventure into the friendship of a hero whose followers have been "more than conquerors" for 1,900 years!

HYMN: "Lord, Speak to Me That I May Speak"

PRAYER: (introduced by Matthew 14:23)

BENEDICTION: Psalm 19:14

POSTLUDE: "O God, Our Help in Ages Past"

2. Praise

PRELUDE: "O Worship the King, All Glorious Above"

CALL TO WORSHIP: Psalm 117

HYMN: "O Worship the King;" "We Praise Thee, O God"

SCRIPTURE: Psalm 111

PRAYER MEDITATION (responsive): "The Lord's Prayer"

Our Father—

Thou Infinite Spirit whose love permits us to call thee Father, grant that we may steadfastly set ourselves to live as becomes sons of a living, infinite God.

Hallowed by thy name.

"Holy, holy, holy, Lord God of Hosts, heaven and earth are full of the majesty of thy glory." May our hearts be ever open to the beauty of thy holiness; may we see thee in the splendor of thy sunlight; feel thy peace in the silence of thy night, and thy boundlessness in thy mystery of space. *Thy Kingdom come.*

May we ever remember that we are ambassadors of thy kingdom. May we never disgrace our high calling, but joyously serve by word and deed the interests of our King.

Thy will be done on earth as it is in heaven.

Subdue, we pray, our lesser selves to the greatness of thyself that our will may be thine until heaven and earth are one.

Give us this day our daily bread.

Refresh our spirits daily with thy presence so shall our work be done with gladness knowing that thou hast promised to fill the needs of those who put their trust in thee.

Forgive us our debts as we forgive our debtors.

Cleanse us from our littleness and enlarge our vision by the indwelling of thy Spirit that we may see clearly the evil in ourselves and the good in those about us. *Lead us not into temptation but deliver us from evil.*

Purify our hearts and minds that we may be attracted only by that which is pleasing to thee, so shall evil have no dominion over us and we shall see God.

For thine is the Kingdom, the power and the glory.

As we worship may we remember that in thee alone is the power; may we yield ourselves wholly to thee and in all that we do seek only thy glory now and forever. Amen.

EMILY MARY LASLETT¹

QUIET MUSIC

HYMNS: "God of the Earth, the Sky, the Sea;" "Now Thank We All Our God"

POEM: "Canticle of the Sun," St. Francis of Assisi. In back of *The New Hymnal for American Youth* and in anthologies.

BENEDICTION: May every heart sing thy praise throughout the coming week and every life acknowledge thee to be the Lord. Amen.

POSTLUDE: *Allegro Moderato*, Mendelssohn

3. Self-dedication

(Place Holman Hunt's picture, "The Light of the World," in the center of the chancel.)

PRELUDIUM: "Lord, Speak to Me"

CALL TO WORSHIP: Psalm 29:23, 24

HYMN: "O Jesus, Thou Art Standing"

SCRIPTURE:

Something wonderful happens when Jesus comes into a heart. Many New Testament stories of healing, preaching, and conversing tell of love and allegiance to Jesus so deep that it changed the entire direction of individuals' lives.

Zacchaeus was a man small in stature but large in spirit who recognized, accepted, and followed the mastership of Jesus. (Read Luke 19:1-9, Revised Standard Version.)

HYMN: "O Jesus, Thou Art Standing"

SCRIPTURE: Revelation 3:20

PRAYER (two voices, or responsive):

I STAND AT THE DOOR

First Voice: Behold, I stand at the door.

Second Voice: In continued busy-ness we sometimes forget to look beyond our

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own little lives to see who might be standing outside our fast closed door.

First Voice: Behold, I stand at the door and knock.

Second Voice: In the ever present hum of earth-bound noises our ears have sometimes forgotten the sound of thy approach.

First Voice: If any man hear my voice—

Second Voice: In moments of sadness and despair—when the way ahead seemed black; in minutes of sudden beauty and joy when certain wonders of the world broke upon us; in quiet joy of worthy work well done; we have heard thy voice.

First Voice: If any man hear my voice, and open the door,—

Second Voice: The door of my heart has been so long shut; clinging weeds of selfishness half hide the entrance and creeping ivy holds the rusted hinges tightly closed. We would tear the thorny brambles of hate from our threshold. We would cut down the wild grasses of desire from the pathway to our soul.

First Voice: If any man hear my voice, and open the door, I will come in to him.

Second Voice: Too often we search and search for someone or something to help us out of a difficulty. We want someone just to understand us. May we remember thy willingness, thy desire, and thy promise, "I will come in to him," even to such as we.

First Voice: I will come in to him, and will sup with him.

Second Voice: We would remember the blessings which followed the Master's visit when he dined with Zacchaeus, the despised publican. May we ever remember to invite this guest to our table.

First Voice: As Jesus comes into our hearts and homes each room is sanctified, each activity beautified, and each duty glorified, common experiences become a pathway to God, and life becomes a living Psalm.

Second Voice: By the light of conscience brought to us by white-robed prophets, we have seen our sins burning fierce and red within and about us. By mantled priests the way to the bright light of thy salvation has been pointed out to us. O help us, thorn-crowned King of earth and heaven, to open that door of our heart.

Saint Prayer

First Voice: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me."

BENEDICTION

POSTLUDE: "Take My Life and Let It Be"

4. Confession

PRELUDIUM: *Andantino in G Minor*, Cesar Franck

CALL TO WORSHIP: Psalm 25:1, 2a, 4, 5, 21

HYMN: "Spirit of God, Descend upon My Heart"

PRAYER for forgiveness and for strength.

LORD'S PRAYER

QUIET MUSIC: "Hear Our Prayer, O Lord"

SCRIPTURE AND MEDITATION (The second voice may be parenthesized by the same reader with better results, perhaps, than by another person):

PETER GROWS IN CHRIST'S PRESENCE

First Voice: Let us each imagine himself as Simon Peter, the "hero" of today's story. (Read Luke 5:1-3)

Second Voice: A crowd of people is pressing nearer and nearer to a man whom they all want to hear. He must have something wonderful to tell them. He wants to use my boat—the equipment I have for my job—to help them hear and understand. Why should not this powerfully built man with the deep penetrating eyes and kindly manner use my boat in his work? It is idle just now. Fish are not biting well today. He might just as well use it. Do you suppose he will need my tools and skills, too?

First Voice: Luke 5:4, 5

Second Voice: After hearing such a good story and getting a hint for solving that quarrel at home which has been going on so long, I will follow your suggestion, Master, even though it does not seem logical!

First Voice: Luke 5:6-10a

Second Voice: As he sits there in my boat (I wonder if he helps in the shops and market place as well), how small I seem and how trivial my life is beside his. There is something that fascinates me in his steady gaze. He seems to know all about my temper and my moods without my ever telling him. . . Why, look at the catch I have made! There are fish enough here for me and for my friends, too. Strange, is it not? It is the same little lake beside the same little group of houses with the same ordinary people living in them that I have always known, and yet, it is all different when he is here.

First Voice: Luke 5:10b

Second Voice: How does Jesus know that I feel my kind of life is worth little? Certainly someone must have told him how tired I am of this work; perhaps because the job does not lead anywhere. I just go out into the water and back again, out and back, out and back. How much fun it will be to work with people instead of fishes. How did he know that I wanted to leave this little place? To follow him, to learn the secret of his calm, strong way of living—that is my deepest desire. I am ready to leave everything and follow you, my master and my friend.

SONG RESPONSE: "Jesus Calls Us O'er the Tumult" (verses 1, 3, 4)

First Voice: After much time together, Peter recognizes Jesus as the Christ, and Jesus acclaims Peter's vision and insight. (Read Matthew 16:13-18a.)

The narratives of Peter's activities as a disciple are interesting and valuable. The climax is in the courtyard of the high priest when Peter's loyalty is on trial. (Mark 14:66-72.) "And when he thought thereon, he wept." He wept. Several times before Peter had made mistakes. He had been forgetful and thoughtless. He had lacked faith. He had been hasty and angry. All these had brought forth pangs of conscience, admissions of failure, and expressions of regret. But more was needed—an awareness of a wrong so great that his soul would be stabbed wide awake, that he would confess his guilt, that he would wash his heart clean of conceit, and that he would sin no more.

HYMN: "Have Thine Own Way, Lord"

First Voice: Did Peter's confession hold? In Acts we read (Read Acts 1:15, 16). Later we find the promise which Jesus made to sincerely contrite hearts, such

as Peter's, who are at work in his Kingdom: (John 21:15-19.)

HYMN: "Temper My Spirit"

BENEDICTION: Jude 24

POSTLUDE: "To the Knights in the Days of Old"

5. Love in Action

PRELUDIUM: *Aria in F*, George F. Handel

CALL TO WORSHIP: Jesus said, If you love me keep my commandments. And again, This is my commandment, that ye love one another even as I have loved you.

SILENT PRAYER

THE LORD'S PRAYER (in unison)

HYMN: "When Morning Gilds the Skies"

PRAYER:

We are grateful, O God, that thou hast put love into the hearts of men. Often hate is strong, and mars our spirits, yet thou dost love us still. We thank thee that our mothers have given us their tender care. We thank thee that good friends have shared our disappointments and made them easier to bear. We thank thee that teachers, Scoutmasters, camp directors, and other leaders have been our counselors and friends. We thank thee for every kind deed or helpful word. Dear Lord, let thy love live in us. Amen.

Prayer Response: "Hear Our Prayer, O Lord"

SCRIPTURE: I John 1:7-11 (RSV)

MEDITATION: "Love Means Active Good Will"

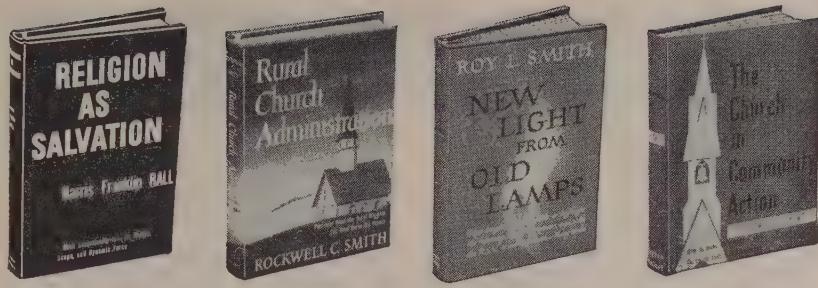
Love is a much used word. Sometimes it describes the condition of the young man who fell downstairs because his mind was on Saturday night's date instead of Sunday morning's breakfast. *Christian love* is much more than sentiment. It is active good will which sends the Christian out to do good, even to those who return evil for good. *Christian love* is the most needed force in the world, and the most powerful.

Samuel Pollard landed in China in 1889. Sixteen years later four Miao men came to him, praying at every roadside shrine that the Jesus-man would come up to their mountain village. A Chinese servant turned them away, but they came back, and brought more with them over 175 miles of mountain trails. Then Pollard himself answered their plea, went over the dangerous trails, healed and taught, prayed and preached until the entire countryside was transformed. No longer were there raids, fires, killings. There was peace, because there were ten thousand Christians and a Christian church. Love means active good will. "As many as are led by the spirit of God, they are the children of God." They love. They serve.

HYMN: "O Love That Wilt Not Let Me Go"

BENEDICTION: Now may grace, mercy, and peace from God our Father, Jesus our Elder Brother, and the Holy Spirit, our guiding light, be and abide with all God's children everywhere. Amen.

POSTLUDE: "Love Divine, All Loves Excelling"



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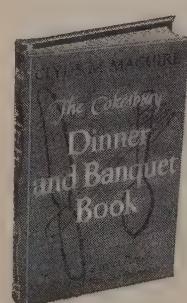
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With the New Books

The Cultivation of Community Leaders

By William W. Biddle. New York, Harper & Brothers, 1953. 203 p. \$3.00.

With profound insight, but in non-technical language, the author describes how leaders have been discovered and developed in the laboratories of human experience located among the perplexing problems of community living.

Since 1947 Earlham College at Richmond, Indiana, with an enrollment of about 750, has been sending its students, upon invitation, to work democratically with the citizens of a community in seeking solutions to some of their own social problems. Through activity on specific projects, students and citizens together have learned the art of group research, discussion, planning, action, and evaluation. They discovered and developed potential leaders, formed all-inclusive community councils, and made tangible social improvements, such as the development of a playground and the building of a small house for a family which had previously lived in an abandoned bus body.

This plan of college and community cooperation has proven beneficial both to the students who might otherwise have thought that they *had all the answers*, and also to the citizens who might otherwise have concluded that there *were no answers*. Together, they have learned to rely upon themselves, rather than waiting for government, or hoping for some great leader to dictate a panacea.

Says Dr. Biddle: "the end result sought is a strong local leadership, growing out of and closely related to a functioning democratic group." It is in such small face-to-face groups that people learn how to work together, and to develop that leadership on the part of the ordinary citizen which will contribute toward the preservation of democracy and the attainment of world peace.

W. RANDOLPH THORNTON

Summer Magic

By Kenneth and Susan Webb. New York, Association Press, 1953. 159 p. \$2.50.

This is one book written by experienced camping people which can be easily read and understood by the most uninitiated persons. The writers do not go into flights of undocumented philosophy; nor do they use technical terms. From beginning to end, it is delightful reading.

This reviewer's first impression was that there was too much "sweetness and light" included in the incidents and experiences recorded, and he believes a mere cursory reading will give anyone, especially those who deal with short camping periods of one or two weeks, this reaction. It was only after a second, more deliberate, reading that the realization became strong that these people were writing about a long term experience (if two months or more in the summer may be called long

term). They didn't expect everything to happen overnight or in a few days or a few weeks. A number of their examples—and the book literally drips with personal experiences—imply that for some campers it took an entire summer to get straightened out.

Read for yourself the sparkling chapters on democratic living, counselor qualifications, and especially the section on spiritual values in camping. These folks have seen it work over and over again. There is nothing pious in their approach. There is a wholesome appreciation of what the creative aspect of the out-of-doors can do for the camper. A preacher could not have written a better chapter at this point.

The Webbs' approach to outdoor calisthenics and athletic contests raised some questions in this reviewer's mind, as did the chapter on co-eds' educational camping. Yet, even these chapters are thought stimulators.

Summer Magic closes on a grand note as it tries to have parents face up to their responsibility to their children whom they send off to camp. Every camper family needs the admonitions posed here, and the smart family will test itself on the concluding rating scale.

ED. L. SCHLINGMAN

Strengthened With Might

By Harold Wilke. Philadelphia, Westminster Press, 1952. 95 p. \$1.50.

Harold Wilke, born without arms, does nearly everything that can be done by a person with arms. He plays croquet, feeds himself, drives his car, "hands" the right cash to the tax driver, writes, dresses himself, even carries his suitcase. When he writes a book to his companions in handicap, such as this one, it is authentic, understanding, practical and helpful. He shows how to make the most of the "areas of normality" and to keep life from becoming handicap centered. He holds out the challenge of a useful life, with a wide range of things handicapped persons can do. The last section of the book is made up of worship resources of special value to handicapped persons.

This book is not only of real value to handicapped persons, but will help the "unhandicapped" to understand and live with themselves and in enjoyable fellowship with those who have to live with a physical disability.

VIRGIL E. FOSTER

The Missionary Story Hour

Compiled by Nina Millen. New York, The Friendship Press, 1952. 181 p. \$2.00.

Leaders of children who are looking for good stories will be captivated by the possibilities in *The Missionary Story Hour*.

These tales, rich in adventure, have been selected to convey to boys and girls from 6 to 12 the romance and thrill of missionary work. Many of them are based on true events. They are short and have

their locale in many parts of the world.

The fact that this book tells of ordinary people who through everyday living reveal the message of the Gospel makes this book especially appealing. It tells in story form that Christianity is something which can be lived in daily life through showing love and courage wherever one is.

All but three of the stories, which were written especially for this volume, have been selected from various publications of Friendship Press.

ALICE L. GODDARD

The Unfinished Reformation

By Charles Clayton Morrison. N.Y., Harper & Brothers, 1953. 236 p., \$3.00.

The Unfinished Reformation by Charles Clayton Morrison, of *Christian Century* fame, is the product of forty years of top-flight thought and experience on the part of the Dean of Christian journalism in all America—if not the world. This book, written with clarity and candor, is provocative and positive, challenging and constructive, exciting and reassuring. In the author we have a first rate mind dealing in a profound manner and with balanced judgment with one of the most pressing needs which faces the Protestant churches—that of strengthening the ecumenical movement.

It contains eight chapters. The first four chapters I was privileged to hear as they were delivered by Dr. Morrison in Mandel Hall, the University of Chicago in the latter part of 1951. This series of lectures was the fourth in the William Henry Hoover Lectures on Christian Unity. The last four chapters are a further development of the main thesis of the entire book—namely, the sin of denominationalism and the achieving of Christian unity by the Protestant denominations.

We all grant that "the world is too strong for a divided church," and that "in unity there is strength." But how to overcome denominationalism and achieve unity is the real question to which Dr. Morrison addresses himself with forthrightness. The desire and efforts by the Protestant churches to gain Christian unity are eminently worthy of our careful attention and evaluations. The developments, and the growing sense of human solidarity have broadened the horizons of race, action and creed. An impetus toward church federations and church unions is derived from the practical necessity to achieve order and efficiency in a world where tolerance and cooperation must be substituted for rivalry and competition. Disillusionment with the fragmentary nature of historical processes, resulting in surrender to secularism, has awakened a new regard for spiritual power. Due to the wide-flung frontiers of our day, the Protestant Church is impelled to rethink its mission in universal terms. Furthermore, Dr. Morrison calls upon the Protestant Churches to bear their fruitful witness to the spirit and the purpose of the living Christ through the agency of the Church of Christ.

The Unfinished Reformation deserves the wide reading and careful study, which—if we may still venture to depend on re-

ward following meritorious achievement,—it will most certainly attain.

RAY FREEMAN JENNEY

World Faith in Action

Edited by Charles T. Leber. Indianapolis, The Bobbs-Merrill Company, Inc., 1951. 345 p. \$3.00.

Recipe for an outstanding symposium: (1) A need—"Too many people don't know the true nature of the Christian Church, its history, its ever-enlarging fellowship; its program and strategy; its power, endurance and invincibility; its ecumenical reality." (2) A good editor, in this case one with spiritual imagination and intelligent dedication to a purpose, who knows how to choose. (3) Superbly qualified authors. These eleven men and women are the secretaries and leaders of the greatest Christian movements in the world. The whole book is a labor of love in answer to the above need. All royalties go to the World Council of Churches and the International Missionary Council.

The scope of the book is Protestant World Christianity and the material has to do with the Christian Movement in every country of the world. The chapter titles are unusually expressive, and a grouping of chapters and authors will give the best quick resume: Dr. Leber leads off with "What Too Many People Don't Know" and Norman Goodall closes with "The Decisive Encounter." Whole continents, more or less, are covered by: Roswell Barnes in "The Strength of the Nation"—the church and the National Council of Churches in the U.S.A.; W. A. Visser 't Hooft in "Europe—Survival or Renewal"; Emory Ross in "Africa in Revolution"; Charles W. Ranson in "There are Many Christians in Asia" and Stanley Rycroft in "Latin America Tomorrow." Particular countries or sections appear in: "Faith and Fear in the Near East," by Glora Wysner; "The Agony of China," by Theodore Romig; Tamaki Uemura's "Japanese Story" and Rajah Manikam's "India and Pakistan—the Price of their Freedom." And in his usual world-encompassing form Frank Laubach gives us "Literacy—The Problem and Challenge." The total impact on the reader is electrifying.

"What I didn't know" was plenty! You as the reader will make your own discoveries but, in addition to extremely useful facts and figures, I was thrilled with such stories as the Essen Conference on Christian Vocation attended by 180,000 European laymen; and the Jesus Family in China, which is a Christian community of some 10,000 members, giving their answer to atheistic Communism.

Oh yes, there are faults in the book too. Some of the writers are too all-overish and verbose in spots,—but not too many spots. In its need to be "current" in treating Christianity in its relevance to its setting today the book is necessarily "dated" and even now, after just two years, we need a supplement. How about biennial pamphlets, Dr. Leber?

The ecumenical bonds, making the whole book one, are impressive. The editor quotes Keyserling, "An ecumenical organism is one in which any major stim-

ulus applied anywhere would be felt everywhere." We are an ecumenical church. We not only feel the pangs of suffering everywhere but we also partake of the victory of the Christian spirit. *Freedom* is a key word in this book. From Europe, China, Korea, and countless other areas, come the testimonies of humble individual Christians, and of the Church.

MRS. EDMUND D. SOPER

He That Gathereth

By James W. Kennedy, N.Y., World Council of Churches, 1952. 112 p., 35c.

He That Gathereth is listed by the author as having been written for both the clergy and the laity, and for guidance in the conducting of study groups to interpret what went on at the Third World Conference on Faith and Order—held in Lund, Sweden, from August 15-28, 1952.

It would take an exceptional group of laity to have the ability to handle the theological discussions as given in this book. The target group is partially misnamed. This book is of primary interest to the members of the clergy and seminary faculties who have first rate minds and a real interest in this matter.

In presenting the "quest for unity" at Lund, the author has collected his material with scholarly accuracy, but he has presented it in a most ponderous way and without much imagination. One feels that the account is a little too "conventioney" as one reads through so many "and next we conferred" and "the following day" and "on this we agreed," etc., etc.

The material is all here. How wonderful it would be if some one with a passion for Christian unity—who has caught the dream of a united Protestantism—could take this book and bring it to life! It is imperative that someone deals with this significant Conference in terms that are portable to the rank and file of intelligent and forward-looking laity so that they could comprehend its meaning and have their minds and hearts kindled to cooperate with every sane and positive program in the promoting of Christian unity.

RAY FREEMAN JENNEY

Book Notes

Alcoholism, 1941-1951. Quarterly Journal of Studies on Alcohol, New Haven, 1952. \$1.00. This survey of activities in research, education and therapy has been prepared by the staff of the Yale Center of Alcohol Studies. It covers such matters as sources of scientific information, the status of physiological knowledge, social science research, the treatment of alcohol addiction, and information about programs and educational activities.

American Pocket Medical Dictionary. W. B. Saunders Co., Philadelphia, 1953. 639 p. \$3.75. An excellent small, leather-bound book useful for lay people and secretaries as well as for the medical profession.

Arnold's 1953 Commentary. By Benjamin L. Olmstead. Winona Lake, Light and Life Press, 1952. 284 p. \$2.00. This is the 59th annual volume of a well known commentary on the Uniform Series of International Sunday School Lessons. In addition to Dr. Olmsted's comments each les-

son contains articles by other authors.

The Art of Praying and Speaking in Public. By Herbert Lockyer. Grand Rapids, Zondervan Publishing House, 1952. 61 p. 50 cents. This book is designed to help lay witnesses for Christ to overcome stage fright and correct ineffective types of speech. It is written simply and in practical style.

Answering God's Call. By Frank M. Kepner. Philadelphia, The Judson Press, 1952. 110 p. \$2.00. Informal sermons by a popular Southern Baptist preacher known for his radio talks on the Baptist Laymen's Hour. He has been a pastor in local churches, a seminary teacher and is now the executive secretary of the Southern California Baptist Convention.

Book of Mercies. By George Arthur Frantz. New York, The Bobbs-Merrill Company, 1952. 128 p. \$2.00. The author, who has been a distinguished minister of the large First Presbyterian Church of Indianapolis for more than twenty-five years, is best loved as a pastor. These meditations are short, direct homilies based on his affection for his people and his long experience in dealing with their deepest needs.

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A Buddhist Bible. Edited by Dwight Goddard. New York, E. P. Dutton & Co., 1952. 677 p. \$6.00. A revised and enlarged edition of excerpts from Buddhist scriptures, including some not before translated into English. The purpose is to serve as a spiritual source for devout Buddhists, but the book will also appeal to all who want a clear and succinct presentation of the Buddha's essential teachings.

Faith and Freedom. By J. Wesley Bready. Winona Lake, Light and Life Press, 1952. 151 p. \$1.50. The author credits John Wesley for having "saved England from spiritual and moral collapse," and for causing a revival of vital, applied Christianity which eventually led to the Commonwealth of free British peoples and to

a free United States of America. His seemingly exaggerated claims for the Evangelical Revival are argued in stimulating fashion in brief chapters, closing with an affirmation of the power of evangelistic faith to overcome communism.

Keys to Christian Living. By Luella Knott. Boston, W. A. Wilde Co., 1951. 248 p. \$2.50. Simple phrases of explanation of various phases of the Christian life: faith, scripture, prayer, obedience, etc.

Let Freedom Ring. U. S. Government Printing Office, Washington, D. C., 1952. A free pamphlet prepared by the Office of Public Affairs of the Department of State. It is profusely illustrated with pencil drawings. It gives a "concise, clear explanation of the threat which imperialistic communism poses to our free institutions," and explains why "as long as Soviet communism continues its present course of action the free world must become strong and stay that way."

The Little Jets Youth Talks. By Wade C. Smith. Boston, W. A. Wilde Co., 1953. 192 p. \$2.00. Simple line drawings illustrate talks to young people based on Bible passages. The talks are colloquial in style, each beginning with "Say fellows." They appeared originally in the *Sunday School Times*.

Meditations on the Beatitudes. By Herbert V. Prochnow. Boston, W. A. Wilde Co., 1952. 66 p. \$1.50. A layman's thoughtful comments on the meanings of the beatitudes, phrased in pseudo-Elizabethan English. Useful for private or family devotions.

The Mockingbird Piano. By Jean Bell Mosley. Philadelphia, The Westminster Press, 1953. 192 p. \$3.00. This book is a group of endearing personal reminiscences of life a generation ago on a Missouri farm. There is a striking difference between these memories of life in a happy Christian family and the kind of experiences described by some of the "realistic" novelists using the rural scene as a background. The stories told here are well written, appreciative of human values, without being sentimental, and are full of quiet humor. They would be excellent for family reading.

New Light from Old Lamps. By Roy L. Smith. Nashville, Abingdon-Cokesbury Press, 1953. 252 p. \$1.75. More than 200 one-page essays based on texts from the Revised Standard Version of the Bible, drawing new insights and applications from old and familiar passages. The introduction is by Dean Luther A. Weigle.

Points for Emphasis. By Clifton J. Allen. Nashville, The Broadman Press, 1953. \$7.50. This is the 36th annual volume of comments on the Uniform Series of International Sunday School Lessons. The Editor of Southern Baptist church school publications here succeeds Dr. Hight C Moore as author. His aim is "to continue the tradition of reverent acceptance of the Bible as the inspired Word of God and as revelation of the way of spiritual redemption, the way of moral duty, and the way of righteousness for men in society."

Projects that Pay. By Jane Kirk. New York, Harper & Brothers, 1953. 179 p.

\$2.75. Here are dozens of practical and interesting ideas for earning money for organizations, written particularly from the point of view of women in the church. In those churches where the earning of money for church purposes is permitted, this book would be a valuable source of ideas. The chapter on nursery schools should probably not have been included here as it is dangerously brief and its inclusion in this kind of a book would indicate an unsuitable motivation for starting one.

Religion in Shoes. By Hunter B. Blakeley. Richmond, John Knox Press, 1953. 188 p. \$2.00. A biography of a saintly and well loved Southern Presbyterian minister who, from a tiny church, served the entire citizenry of Birmingham, Alabama, for 52 years. It was first printed twenty years ago and has been brought up to date with a new chapter. The many stories of Brother Bryan's unselfish ministry to people of all kinds would be valuable for teachers and preachers as illustrations of Christian living in today's world.

Standing Up to Life. By Frank Halliday Ferris. New York, Bobbs-Merrill Co., 1953. 190 p. \$2.50. Essays based on sermons given at the Fairmount Presbyterian Church in Cleveland. They are written pungently and in good literary style and are inspirational in effect.

The Star and the Door of Hope. By Reese F. Williams. New York, The William-Frederick Press, 1952. 91 p. \$2.50. A group of meditations written by a Methodist layman with the sub-title, "Evidence of the Divinity of Christ." It consists largely of Bible-centered Christian affirmations with inspirational comments on them.

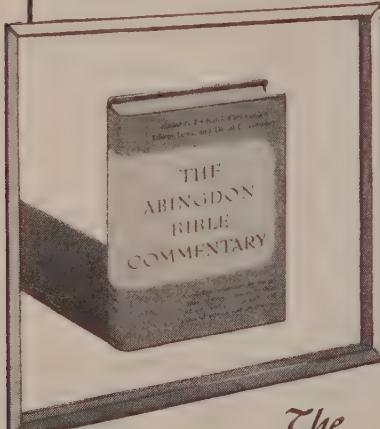
These Things Remain. By Carlyle Marney. Nashville, Abingdon-Cokesbury, 1953. 174 p. \$2.00. Lively and dynamic sermons by the pastor of the First Baptist Church of Austin, Texas. As good reading for laymen as for other ministers.

Where Jesus Walked. By Sandford Fleming. Philadelphia, The Judson Press, 1953. 208 p. \$2.50. A personal account of travels in the Holy Land enriched by an understanding of its ancient history. Each site described introduces a consideration of some aspect of the Christian gospel. No mention is made of the current social and political problems harassing the country.

Your Problem Is You. By Roy L. Smith. Nashville, The Upper Room, 1952. 120 p. \$35. A popular author here discusses in his usual lively and penetrating style individual problems of everyday living. The book is so planned that it can be used as a series of daily lessons for eight weeks. They are taken from a column in *The Christian Advocate*.

Where to Go for UN Information. Washington, Government Printing Office, \$15. A Department of State publication giving sources of information in the United States about the United Nations and the UN Specialized Agencies. It includes lists of voluntary organizations which give some attention to UN, addresses of Information Centers and libraries and lists of speakers. It is valuable resource material for churches and women's groups.

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What's Happening?



Many Countries Exchange Ideas on Christian Education

by Everett M. Stowe

NEW YORK, N. Y.—To some fifty-odd countries the international mails carry materials on Christian education from the New York office of the World Council of Christian Education. At the receiving end are "correspondents." These are officially-named key persons who, through these packets, transmit to fellow-workers in their country or region some of the best thought and the most helpful experiences on the teaching work of the Church which can be gotten together.

Quite specific concerns are served through the contents of these packets on Christian education. Some go to workers with children, for example. One mailing furnished materials on a "Children's Service for the World Day of Prayer." Another, with a total of nineteen separate items, brought together suggestions and resources on vacation church schools. Still another packet for children's workers gave help on the use of "Pictures for Children Everywhere"—sets of Old Testament and New Testament pictures which have in many places become the very center of a curriculum for children of the Sunday school.

A notable feature of these packets is the breadth of the sources utilized in making them up. Thus, for instance, the "Bible Study Helps for Young People" which went to the correspondents on youth work, had nine separate items. But these nine items originated in no less than seven national backgrounds, and revealed how experts in youth work in those places were carrying on Bible study. So with the packets, also for youth workers, on leadership training. These materials had to be sent out in two separate installments; one showed ways of helping young people themselves learn to work with their fellow youth; the second dealt with adult leaders for youth work. In both cases the materials were beamed at national youth groups which are planning leadership education, and covered a representative range of youth work as that is carried on around the world.

Some of the packets furnish resources on underlying problems of Christian education. Thus for adults there have been

(Puerto Rico); "Mass Meeting for the Church's Laymen" (Germany); "Sound Leadership of the Adult Class" (U. S. A.); "The Growing Edge of the Church" (a world-wide study among the younger churches).

Not all the packets have been related to age-groups. One went out to workers in schools, for in many parts of the world the Christian school is of great importance as an adjunct to a strong church. Another set dealt with materials for the local church program as a whole, as reflected by work of the Christian fellowship in many places.

There is an ancient command which has resounded down the centuries of the Christian era: "Go... teach all nations." To key leaders in the churches, international mails carry the best experience and



Girls in the New York office of the World Council of Christian Education assemble materials for shipment to workers overseas.

two separate sets sent out on the burning questions suggested by the theme "Communism and Christian Education." Evidently these thoughts, drawn from frontier thinkers in Christian groups around the world, spoke quite directly to hard-pressed leaders in many places, and gave them basic information for use in their own teaching materials.

Another sort of material, on the Christian education of adults in the specific sense, went into the mails on another occasion. The sources were characteristically wide, as is indicated by a few titles: "A Seven-Fold Ministry for the Whole Man"

thought available in Christian education anywhere, in this project of the World Council of Christian Education.

Carpenter Succeeds Emory Ross

NEW YORK, N. Y.—DR. GEORGE W. CARPENTER, former missionary in the Belgian Congo, has assumed the post of executive secretary of the National Council of Churches' Africa Committee. He succeeds DR. EMORY ROSS who is retiring from the Africa Committee after heading it for 17 years.

Short Notes

WINONA LAKE, Ind.—MR. B. H. GADDIS has retired as publishing agent of the Free Methodist Publishing House, Winona Lake, Indiana, after 20 years of service. During this period the church's publishing interests increased greatly. At one time he served as president of the publishers' section of the International Council of Religious Education.

NEW YORK, N. Y.—DR. JESSE M. BADER of the Joint Department of Evangelism, National Council of Churches, has announced two Missions to Ministers for this summer. One will be at Green Lake, Wisconsin, July 27-August 1, and the other at Northfield, Mass., August 3-8. REV. DAVID READ, Chaplain of Edinburgh University, Scotland, will give a series of five lectures at each Mission.

WASHINGTON, D. C.—The National Training Laboratory in Group Development will hold its eighth annual three-week summer laboratory session at Gould Academy, Bethel, Maine. The dates are July 21 through August 11. Persons involved in problems of working with groups in a training, consultant, or leadership capacity in any field are invited to apply. For further information, write to the NTLGD, 1201 Sixteenth St., N. W., Washington 6, D. C.

CHICAGO, Ill.—A member of the First Presbyterian Church of Oak Park, Illinois, gave 400 copies of the Revised Standard Version of the Bible to the church as a memorial to her husband. These were dedicated in appropriate ceremonies on Sunday, April 26.

SPRINGFIELD, Ill.—MISS MARJORIE M. DICKINSON has resigned as executive secretary of the Springfield Council of Churches, a position she has held for nearly nine years. She has become the full time executive secretary of the Illinois Association of Park Districts. She has served this group part time while working with the Council of Churches.

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Dr. H. Paul Douglass Dies

NEW YORK, N. Y.—DR. HARLAN PAUL DOUGLASS, founder of the Committee on Field Research, Central Department of Research and Survey of the National Council of Churches, died on April 14. He was 82 years old. Dr. Douglass was the outstanding pioneer in church and community research, and had been a figure in ecumenical Christianity for about forty-five years. In recognition of his work, the Library of the National Council of Churches has established the Harlan Paul Douglass Collection of Field Research Studies. This is a central index and reference collection of factual field studies in American religion. It includes a long list of studies prepared by Dr. Douglass himself.

Dr. Douglass, after serving as a Congregational minister, became a professor of Drury College. In 1906 he began twelve years of work with the American Missionary Association. He was Research Director of the Institute of Social and Religious Research 1921-33 and in the following years was a research specialist for both the Federal Council of Churches and the Home Missions Council. From 1938 until his retirement he was Editor of *Christendom*.



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Church leaders are invited to secure the counsel of Wells Organizations before planning a major fund-raising program for either building or budget. Wells' many advisory services are entirely without charge or obligation. Merely phone (collect) or write the nearest Wells office.

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140 members of the Wells Organizations are dedicating their lives exclusively to advising and assisting churches with their fund-raising programs—both building and budget. Currently Wells officers are holding an average of 200 Study & Plan meetings a month with individual church boards and responsible committees, entirely without charge. In the field of professional services, Wells is concluding better than one major church building fund canvass a day, with more than 90% of these churches reaching their insured objectives on schedule. Wells methods are now recognized as the most inexpensive, and spiritually constructive, of all organized fund-raising plans.

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M—Mature Audience
Y—Young People
C—Children

*—Outstanding for Family
†—Outstanding for Adults

Battle Circus (MGM) June Allyson, Humphrey Bogart, Keenan Wynn. *Drama.* Romance between army surgeon and nurse as evacuation hospital is moved from place to place behind Korean front lines . . . A few authentic-seeming sequences depict transfer of wounded from front by helicopter and truck, but most of film is devoted to advancing an adolescent, synthetic tale of romantic attraction. M,Y

+Call Me Madam (Fox) Billy De Wolfe, Vera-Ellen, Ethel Merman, Donald O'Connor, George Sanders. *Musical* from stage production recounting in music and timely wisecrack the adventures of a U.S. lady ambassador in the Graustarkian land of "Lichtenberg." . . . Film version of famous musical comedy spoofing a recent situation in American foreign policy is boisterous, tuneful, uninhibited—fun. M,Y

The Hoaxters (MGM) Documentary uses cure-all harangue of snake oil seller at carnival to symbolize claims of would-be saviors who peddle authoritarianism as answer to world's ills, also to tie in sequences depicting Soviet about-face policy moves of past thirty years. . . An effective use of newsreel footage to point up a pertinent theme. M,Y

The Importance of Being Earnest (British; Rank; dist. in U.S. by Univ.) Michael Denison, Edith Evans, Michael Redgrave, Margaret Rutherford. *Comedy.* First filming of Oscar Wilde play of the 1890's, which spent witty lines and satirical characterizations telling story of two young men-about-town who resort to subterfuge to fulfill their lady loves' strange determination to marry man named Earnest. . . Fragile, inconsequential as to plot and meaning, and with little chance for distinctly cinematic imagination to work—but smoothly done, nicely technicolored, witty enough to provide undemanding entertainment. M,Y

Jeopardy (MGM) Lee Aaker, Ralph Meeker, Barbara Stanwyck, Barry Sullivan. *Melodrama.* Authentic background—desertlike west coast of Mexico—frames tale of distress launched when father of vacationing family is trapped by falling pier as tide rises. His wife, seeking aid, becomes captive of American desperado hunted by police. . . Tensely suspenseful—up to a point. Then credibility of action and character is lost in deluge of overdone melodramatic detail. M,Y

+The Little World of Don Camillo (French-Italian; in Italian, with English titles) Fernandel, Gino Servi. *Comedy.* The robust duel of mind and fist that ensues as priest and communist mayor strive to win the souls and loyalties of people in a lively North Italian village. . . Despite communist criticism of this film (which has won fame abroad), it is not so much a study in ideologies as a comic look at

the vagaries and decencies of two decent, if stubborn, peasants. Neither side, it would seem, has a corner on either villainies or humaneness; the conclusion is that after all human brotherhood will triumph over differences in ideology. M,Y

Moulin Rouge (Romulus; U.A.) Jose Ferrer, Suzanne Flon, Zsa Zsa Gabor, Colette Marchand. *Drama* from novel based on career of late-19th century French artist, Toulouse-Lautrec, who achieved fame while permitting his bitterness at his own physical deformity to drive him to drink, dissipation and early death . . . While omitting many unsavory aspects of its subject's career, story is unpleasant, dispiriting, the characters never seeming quite real. But film is an achievement in use of color and pattern, imaginatively conveying mood, feelings and atmosphere. M

The Naked Spur (MGM) Janet Leigh, Robert Ryan, James Stewart. *Melodrama*, set in 1868. Kansas rancher pursues neighborhood outlaw into Colorado Rockies for sake of reward, finds task of returning him complicated when elderly prospector and renegade soldier who help him insist on joining in prize. . . A "western" with a difference, since it involves character conflict and psychological motivation, but with a full complement of brutality and chicanery. Best asset: the magnificent technicolored background—springtime in the mountains. M

Rogues' March (MGM) Leo G. Carroll, Richard Greene, Peter Lawford. *Melodrama.* Mistakenly accused of unpatriotic scheming, British army officer is dishonored, re-enlists incognito, clears his name in courageous action against revolting tribesmen in northern India. . . Adventure plot reminiscent of Kipling holds interest, is resolved too easily for conviction. Battle sequences, photographed in Khyber pass, are outstanding of their kind. M,Y

Salome (Col.) Judith Anderson, Stewart Granger, Rita Hayworth, Charles Laughton. *Drama.* The lady the Bible presents as demanding John the Baptist's head as a reward for dancing before King Herod is here just a glamorous, put-upon princess who really danced in an effort to save the prophet and help her beloved, a Roman officer secretly in league with John's followers . . . Hollywood's sure-fire formula for box office success—technicolor, plus spectacle plus sex plus religion—is again put to the test; the results will probably be as anticipated. Pretentious, sexy, spectacular, gaudy. M

***The Story of Mandy** (British; Ealing; Rank) Phyllis Calvert, Jack Hawkins, Mandy Miller, Terence Morgan. *Drama.* Realizing that their small daughter suffers from hopeless congenital deafness, parents become for a time estranged over what course is best for the child. But the heart of the story is the revelation of what such affliction means in human terms, the training available to provide those suffering it with means to attain a normal life . . . Admirable film is done with simplicity, sensitivity, insight and eloquence. Interpretations are most commendable. M,Y,C

+Tonight We Sing (Fox) Ezio Pinza, Jan Peerce, Isaac Stern, Tamara Toumanova, David Wayne. *Musical* purportedly based on life story of Sol Hurok, immigrant boy who achieved fame as an irrepressible impresario, bringing to U.S. audiences a generation ago, many of Europe's famous concert artists . . . Story is typically "Hollywood"—but it offers a most enjoyable experience by providing authentic stars of today in portrayals of artists of the past. And the concert numbers—opera, ballet, instrumental and vocal music—are presented in complete sequences, not truncated as is often the case in such films. M,Y

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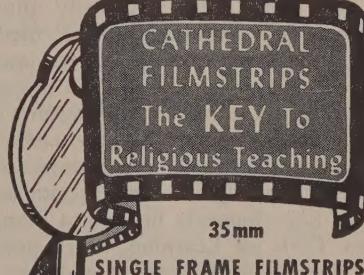
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The Ohio State University film *Accent on Learning* can be used quite effectively to jolt leaders into a keener appreciation of the scope and complexity of the learning process. Also it points out how audio-visuals can be used to communicate more effectively. Somewhat similar is the Encyclopaedia Britannica Film, *New Tools for Learning*, which puts the accent on the amount and complexity of learning that must take place in our modern world. This film also suggests the potential of audio-visuals in such learning.

To deal a little more specifically with audio-visual utilization we have several standbys. *Film Tactics*, produced by the Jam Handy Organization for the United States Navy and available from the Religious Film Association, is still an excellent depiction of the simple psychological and educational principles involved in good film usage. The Coronet production *Instructional Films — The New Way to Greater Education* concerns the application of some of these principles of the public school.

The Use of Visual Method in the Church, a Congregational Christian production, is usable in opening the eyes of leaders to the possibilities of

audio-visual use in the church. *Preparing to Use a Film*, Broadman Films, deals completely with the "pots and pans" arrangements necessary for good film usage. *Church Screen's Using Filmstrips in the Church* is still the best single resource dealing with this subject. It outlines instructional possibilities, illustrates uses, and points out necessary arrangements.

That church leaders are interested in learning via audio-visual use is proven by the tremendous success of the Leadership Education Audio-Visual field program. In addition to an untold number of denominational conferences, some 320 successful interdenominational institutes demonstrate the use of these ten basic film-

strips. Some twelve to fifteen thousand leaders were thus reached in a well-planned and well-executed training program. The effect of this program is encountered regularly as superintendents, ministers, and others write or speak of the improvement in leadership quality in local churches. The LEAV Kits may be obtained at the present price only until July 1. (See the inside front cover for announcement.)

The seven sound filmstrips now being produced in the area of youth work are incorporating a unique approach to leadership training. While these audio-visuals are primarily curriculum (or program) enrichment resources, the production committee has very carefully planned the inclusion of leadership education resources. In other words, the role of the adult counselor is always depicted and described in just the right way. A major part of this battery of resources will be a leader's guide which lifts up these leadership training episodes and gives full suggestions on how to use them in training the various adult leaders of youth.

While films, filmstrips and other "canned" audio-visuals put an additional dynamic to leadership education, probably nothing so stimulates and helps a leader as the production and use of his own materials. Such activity is not often practical in the area of projected aids but it is always possible in the area of graphics. The recognition of good visuals in magazines; the cropping, mounting and filing of same; and the educational use of such visuals is a rapidly growing phenomenon in our churches. The eight regional audio-visual workshops sponsored by the Department of Audio-Visual and Radio Education are probably more responsible for this development than anything else.

Wherever audio-visuals are used, leaders understand their job better, and training takes on new verve.

Sources of These Materials

Consult your copy of the *Audio-Visual Resource Guide for Use in Religious Education** for a full description of these resources and for sources where they may be obtained for rental or sale.

*Available through membership in the Visual Education Fellowship, 79 East Adams Street, Chicago 3, Illinois.

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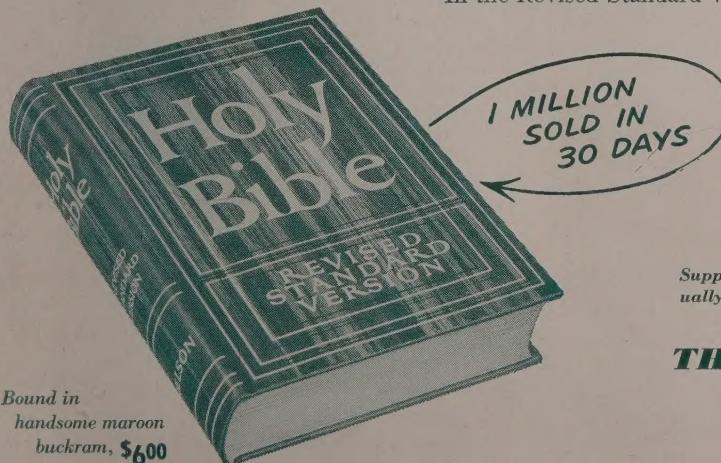
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